Winners of The World

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Winners of the world during
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Winners of the World During Twenty Centuries

A Story and a Study of Missionary Effort From the Time of Saint Paul to the Present Day

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DEDICATED:

To those boys and girls in the
homes and Sunday-schools of to-day
who will be
the WINNERS of the WORLD
to-morrow

INTRODUCTION

"What Will Stir the Hearts of Our Boys and Girls?" has been the constant question of the writers. The success, therefore, of the course depends on the *scope of vision* attained in the imagination of the scholar, rather than on the knowledge given. To make him see the world, part of it won, part of it waiting for Christ, to make him feel a demand on his responsibility, should be the leading aim of the teacher.

As a means to accomplish this, the entire course centers about an outline map of the world (Page 88) and each lesson deals with some heroic character or characters who, as Christian soldiers, aimed to win the peoples of a certain country to Christ. Marks (dot or star or cross), with the number of the section studied, are put upon the map at the close of each lesson, to indicate the place won by each Winner.

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St. James's Church, Cambridge, Mass.
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INTRODUCTORY LESSON

The first lesson of this course must of necessity be a lesson of Correlation. The pupil's attention should be directed to what knowledge he has of God's life in the world.

First, he must see God's gift of His Son to the World as the center of the Bible and of all Christian instruction: the Old Testament as containing the promise of the gift, and the New Testament as the record of the life and teachings of the gift. The coming of the gift changed the record of time, and the year One began the Christian Era.

Second, he must see the *obligation* which God's gift of His Son has placed upon each one of His followers, first the Apostles, then those whom they taught and so on through "a living line of living men" throughout the ages even down to the pupil himself. To do this it will be wise to summarize what the gift, Christ, taught: First, the Gospel,

("good news"), that God was their Heavenly Father and loved them; second, that He had sent Him, His son Jesus to show them how He wanted them to live their lives, or in other words, He had given them His Son that they might have life and have it more abundantly; and third, that Jesus trained, by His daily life and instruction, men to carry on His work after His Crucifixion when His earthly life ended; and fourth, that He commanded them to tell all men everywhere about Him; and fifth, that He promised to be with His followers everywhere unto the world's end.

If this is rightly done the pupil will realize that the events of the Crucifixion, the Resurrection and the Ascension transferred the responsibility of living the Christian life among men, of making God known to men, from Christ, the son of God, to men, His followers. Christ organized the Army of Christian Winners, His twelve intimate friends became the first Captains in the Christian Army, and their purpose was to enlist every man, woman and child in all the world, in all time, under Christ's banner to continue His faithful soldier and servant unto his life's end.

Third, the pupil must realize how the world in the year thirty-two A.D. was prepared by God to aid the twelve Apostles and other disciples in spreading the "good news." What were the conditions which made the teaching of all men everywhere possible? Show them the significance of the superscription over the Cross (Luke 23:38) being in these three different languages and then bring out for them what was the divine mission of each family: the Greek, Latin and Hebrew, in preparing the way for the spread of Christianity.

First, the Greeks through their geographical location and its advantages became the early philosophers and seekers into the meaning of life, and their language grew to express the inner experiences of their minds and spirits. And then this language, so much richer than all others in spiritual expressions, became almost universal in the lands about the Mediterranean Sea, because the Greeks were thrust out from their isolation by the ambitious Alexander the Great. In his conquest of the world he carried the Greek language, in which later the Gospel was preached. *The Greeks contributed the Universal Language.*

Second, what was the divine mission of the Romans? They contributed to the world of that day a genius for discipline, organization and government. The famous Roman legions went out from Rome in all directions and slowly but steadily conquered tribe after tribe, made each tributary to Rome, and established the mighty Roman Empire. And as these soldiers went they built roads connecting the provinces with the Imperial City. These roads greatly facilitated the travel of those days and made possible the spread of Christ's message through the journeyings of Christian Jews, Roman soldiers and particularly St. Paul. *The Romans Contributed the Roads.*

The mission of the Jews was the gift of the belief in the one true God, Jehovah. Long before Christ's day, many Greeks had turned from idolatry and from the worship of the Grecian gods and goddesses, and had sought strength and purity in the worship of the God of Abraham. Some Romans too had followed their example. All through the New Testament (Acts x) we see converts to Judaism taking a leading part in the spread of Christianity.

God had prepared the world for the work which Christ at His Ascension gave His disciples to do. The Jews gave the belief in the one true God which the Greeks clothed in a universal language while the Roman roads and form of government made possible the carrying of Christianity throughout the known world of that day.

The *Fourth* great division of the pupil's previous knowledge which we want to recall to him is: The method of the development of this work during the first years after Christ. Recall to him how after Christ's Ascension the Apostles and disciples returned to Jerusalem (Acts i) and "were with one accord in one place" (Acts ii:1) when Christ's promise to them was fulfilled and they received the blessing of the Holy Ghost and their numbers were increased to about three thousand souls. They continued to work in Jerusalem and "the Lord added to the Church daily such as should be saved." Their work consisted in preaching the "good news," the healing of the sick, and the care of the poor and "those who lacked." The first step in the winning of the world was City Missions.

But as the number and power of the new sect increased, opposition to them also increased, persecutions followed. "Therefore they that were scattered abroad went everywhere preaching the word" and "Then Philip went down to the city of Samaria and preached Christ unto them" (Acts viii:4-5), and so the second step in winning the world, namely "Home Missions" was taken.

And it remained for Saul, the persecutor who became Paul the Christian, to take the third step in the development of the spread of the message and carry it beyond the bounds of Palestine into Asia Minor, and on into the Roman Empire. This is where we start in our first lesson of this course.

One more principle remains for us to recall to the scholars, the *Fifth* and last, which is: that Christ by His life demonstrated the *method* by which He desired His followers to work.

In his own life He was *first* an Industrial Winner. For thirty years he labored as a carpenter. It has taken the world nearly nineteen hundred years to appreciate the fact

that it is often through manual training that spiritual results are produced.

Second, He was An Itinerant Winner. "Other sheep have I, that are not of this fold, them also must I bring that there may be one fold and One Shepherd." "He went into the next city," even when the streets where He was were filled with those who were anxious to hear Him.

Third, He was a Medical Winner, curing the lame, the blind and those with "diverse diseases."

Fourth, He was a Winner of all classes.

Fifth, He was a trainer and teacher of native workers.

To Sum Up—We have seen how at the time He ascended, there were three great families—Greek, Roman, and Hebrew, prepared in different ways to further the work of the Apostles and disciples in carrying out their great commission.

In this course we shall see the winners as they carried out their commission taking the message beyond the coast of the Mediterranean Sea—into the forests of Germany, into the land of Norway and Sweden, beyond the

Scotland border and into the Emerald Isle, over Asia, Africa, North and South America, Australia and the Islands of the Sea.

In some of these great lands the citadels have been taken and the land is in the hands of the Army of the King, in others only the outposts have been taken. In all we know that more than half of the world today awaits for you and for me to obey the great command to go to them to preach and to teach them of the ONE in whom they may have life and have it more abundantly.

Winners of the World

CHAPTER I

WINNERS OF THE ROMANS

SECTION I. ST. PAUL

At the end of a day in the year 52 A.D., four men sat on the shore of the city of Troas, in Asia Minor, watching the sun disappear in the great unknown West, and behind the vast land of Europe.

The center of the group was St. Paul, a tentmaker by trade, but by choice a traveler, with the aim of winning men to love and follow, in word and deed, his Master and Teacher, Jesus Christ. Near him stood his two traveling companions, Silas and Timothy. The three were listening to the fourth member of the group, St. Luke, a doctor of medicine.

A few days before the three men had arrived in Troas after a long journey. Leaving Jerusalem, many months before, they had traveled northward through the land of Palestine, and then across the center of Asia Minor to Troas. The burning plains and the freezing mountain passes of the country, and the poor and irregular daily fare, had weakened them. St. Paul, an invalid for years, needed more than rest and nourishment, and for him the services of Luke, the physician, had been procured.*

In the few hours they had been together a deep friendship had grown up between St. Paul and St. Luke. St. Luke had long wanted to know about the wonderful life of Jesus, and now by the clear and enthusiastic description of St. Paul he was won to pledge his love and devotion to Christ and accept Him as the leader of his life.

It was of these things that they were talking in the twilight on the shore. As the sunlight faded in the West, thither their hearts and minds traveled. There, over the sea, was the great Empire. The Emperor at Rome was a ruler who oppressed the people and was

* Read Acts 16:8-11. Note St. Luke begins to use "us" and "we."

feared and hated by them. All along the shores of the great sea were towns and cities containing thousands of people; nobles who lived in haughtiness before their families, and were the terror of their slaves; soldiers whose highest aim in life was to eat and drink and plunder and fight; and multitudes of men, women, and children living lives of utter wretchedness, caring much for vice and crime, and having none to pity or help them in their wretchedness.

All this life St. Luke had seen as he had traveled about practicing his profession, and as he described the woes of the people of the Empire and the great need of a new ideal of life, St. Paul's vision of his travels widened, and he saw that he must cross that sea and visit the great scenes of the Empire and win men to find joy in a new life by knowing and loving his Master, Jesus Christ.

That night as he tried to sleep, with the music of the Aegean Sea in his ears, he saw a vision (Acts xvi : 8-12). A man stood on the opposite coast and beckoned to him and cried to him, " Come over into Macedonia and help us." In St. Paul's mind this vision be-

came the command of God, and the next golden sunset shone upon the ardent Apostle seated upon the deck of a ship sailing toward the coast of Europe.

At this time we will not follow St. Paul's life in detail. If we turn to the back of the Bible we shall find that later in his life he wrote letters to those people whom he had met in the places he had visited in Europe. We find a letter to the Romans, and one to the people of Corinth, another to the Philippians of Philippi, and the Thessalonians at Thessalonica, a city in Greece. It is also said that he went into the countries of Spain and Portugal, and some believe that he crossed what is now the English Channel and paid a visit to Great Britain.

Everywhere he went he gathered about him, by his enthusiasm and devotion, people whom he won to Christ.

Let us therefore think of St. Paul as the first great winner of men to Christ.

SECTION 2. THE HOMELESS JEWS AND ROMAN SOLDIERS

After St. Paul died there were two special kinds of people who became Winners of the World for Christ.

1. The Jewish Christians.
2. The Roman Soldiers.

The Jewish Christians were those who, under the instruction of Jesus and His followers, had devoted their lives to the great Master, and longed to win others to His leadership. These Jews were hated by their fellow-countrymen. We read in the Acts of the Apostles how they stoned St. Stephen and put Peter and the other Apostles in prison. (Acts v:12-42; Acts vi:7-15; Acts viii:1-16.)

As these persecutions of the Jewish Christians by the Jews increased, the followers of Christ began to leave Judea and to travel over the country about the Mediterranean Sea. Wherever they went they established small communities of men and women, whom they, by their lives and teaching, won to Christ. These communities were not churches as we know them to-day; they were rather

little household companies, made up mostly of poor hardworking people. When the day's work was done they would come together and read some of the letters which St. Paul or the other Apostles had written to them, and recite the story of Christ's life which, at that time, was not written, but had been passed on by word of mouth. After this they would pray and sing, worshiping God.

In many places where these Jewish Christians went they were also persecuted by the Romans. Then they would meet secretly, perhaps in the early morning, and would, with bread and wine, celebrate The Lord's Supper, and tell stories about Christ, and sing and pray.

Thus, little by little, all over the country round about the Mediterranean Sea, spread these little bands of Winners of the World for Christ.

These communities were increased very much by the destruction of Jerusalem by the Roman army. In the year 70 A.D. Vespasian, a Roman general, swept over Galilee and made the land desolate.

Arriving before Jerusalem, Titus, the son

of Vespasian, assumed command of the army with the determination to destroy the Holy City. Riding around the city he viewed a strong fortress. Behind three high thick walls rose the beautiful Temple, "like a mount of snow fretted with golden pinnacles." Night and day the Romans toiled until their battering-rams and great machines for the discharge of arrows and stones were in place. Then the siege began. Day after day it continued. The Jews fought desperately. Once, when a breach was made in the wall, "they manned it boldly and made a wall of their own bodies, fighting three days without intermission." As one wall after another was taken and the people were crowded toward the Temple, the famine within became more terrible than the besiegers without. Miserable morsels were seized from young children and old men, and the wealthy were tortured until they opened their stores.

When Titus reached the Temple wall, he called for surrender, that its sacred courts might not be soiled with bloodshed. The Jews refused to comply with his command, and after many days of fighting, the Temple was destroyed by fire,—a Roman soldier having

thrown a fire-brand over its walls. Over a million Jews were killed in the siege, and over one hundred thousand sent to the Roman mines.

In the destruction of the Temple there came to an end the Jewish nation that formed the center of the Old and New Testament times. The Temple has never been rebuilt, a sacrifice has never since been offered. How completely was Christ's prophecy fulfilled, "For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round and keep thee in on every side, and shall not leave in thee one stone upon another." (St. Luke xix:43-44.)

The story of the end of this great city, which for many years had been the pride of the Jews and the home of Our Lord, should be known by all, for by its destruction the Homeless Jewish Christians became the greatest Winners of the World for Christ.

The other people who became Winners of the World for Christ were soldiers in the Roman army.

Many times when the Roman soldiers were ordered to inflict great pain upon the Chris-

tians the hard hearts of the soldiers would be softened by the patience and courage with which the Christians received the persecution. They would wonder what power these Christians had that could make them so brave, and many times in the long night watches, when a soldier had been chained to a Christian, guarding him, the two would talk together, and the Christian would tell him of the new joy that had come into his life when he became a follower of Jesus. In this way many soldiers were won to Christ, and there grew up inside of the Roman army groups of these men who were Christians.

As these soldiers went all over the Empire in the ranks of the army they carried the message of Christ into every country where they went, so that as the years passed by every city, and almost every town in the Mediterranean world came to have its group of men who had been won to Christ.

SECTION 3. THE MARTYR WINNERS

We have seen how the teachings of Jesus won their way into the Roman world, but we must remember that the Romans persecuted the Christians even more seriously than did the Jews. The Romans worshiped idols and the Emperor as supreme, and they would not allow Christians to worship Christ because they called Him their King.

Very early it became the custom to lead persons accused of being Christians to a small altar placed before an image of the Emperor. If the Christian would throw some incense on the altar-fire, thereby worshiping the Emperor, he was allowed to go free; if he would not, he was condemned, and either beheaded, crucified or thrown to the beasts in the arena.

We will now look at the lives of two of the men who suffered death in their effort to win the Romans to Christ.

First we will go to Antioch, that beautiful city in the north of Palestine, the capital of the eastern portion of the Empire. A venerable man by the name of Ignatius was the bishop of the Christians.

Ignatius had known St. John and some of the other Apostles and had been urged by them to preside over the Church at Antioch. About forty years after the fall of Jerusalem, when Trajan, the Roman Emperor, was visiting the city of Antioch, it happened that there had just been a series of public disasters, and, as was the custom, the blame was laid on the Christians. The whole trouble was brought before the Emperor and he commanded that Ignatius be arrested and brought before him.

In Trajan's presence Ignatius was very humble, but he was also very loyal to Christ. He told Trajan that he was not an evil spirit, but that he worshiped Christ his King. Trajan asked him if he meant the one who was crucified by Pilot. Ignatius replied that he did, and he told Trajan that he carried with him in his life, the crucified life of his king. Then Trajan pronounced this sentence against him, "Since Ignatius confesses that he carries with himself Him that was crucified, we command that he be carried, bound, by soldiers to great Rome, there to be thrown to the wild beasts for the entertainment of the people."

Immediately after the trial the venerable

bishop was started for Rome under a military escort. In those days it was a long, hard journey. If you wish to trace it on the map, it was as follows: First to Seleucia, thence they sailed to Smyrna, then Troas, Neapolis across Macedonia, across the Adriatic and so around to Puteoli, Ostea, and Rome. In a way it was a triumphal journey, for all along the route, Christians came to offer sympathy and to receive the good bishop's teachings. When they reached Rome the games were in progress, the old man was hurried to the amphitheatre, and the wild beasts were let loose upon him. Thus died one of the men who stands as a link between the Apostolic Days and the times we are about to study. He preferred death to denying the Founder of Christianity.

Next we will go to Smyrna. The bishop of Smyrna was Polycarp. During one of the persecutions this loyal bishop of Christ was urged to redraw from the city for safety. Yielding to the persuasions of his friends, he sought shelter at a farm not far from the city, but his hiding-place was betrayed by two Christian slaves under torture, and although

escape was made possible, yet the venerable bishop refused to avail himself of it. Seized by the soldiers the old man bowed his head and said, "The will of God be done." He then ordered food for his captors and spent in prayer the two hours they spent in resting and refreshing themselves. He was carried straight to the arena and the multitude was greatly excited by his appearance. When asked to retract, he refused. "Swear! Retract! Say: Away with the godless," cried the proconsul. Polycarp repeated the words, but the gesture of his hand showed that by "godless" he meant the fanatical spectators. "Blaspheme Christ!" cried the proconsul, "and you shall go free!" The aged man straightened up and replied: "Eighty and six years have I served Christ and He has never done me wrong. How can I blaspheme my King who has saved me?" Then the condemnation came. The herald advanced into the middle of the arena and thrice proclaimed: "Polycarp has professed himself a Christian." The populace demanded that he be thrown to the lions, shouting, "This is the overthrower of our gods, this is the perverter of our wor-

ship." But as the games were over there were no beasts left. Then went up the cry that he be burned. Naked and bound to the stake, Polycarp uttered a beautiful prayer in which he thanked God for being permitted to be a martyr. After the torch was applied, and as the flames swept up around him, an officer plunged a sword into his body to lessen his agony.

There are many stories that might be told of noble men and women who in their loyalty to Christ gave up their lives. It is hard for us to think of these, and of the pain that they suffered, but all their hardships and their painful deaths only proved to others that Christianity brought joy into life, that neither death nor any amount of pain could take away. Thus in the midst of persecution by their enemies, and even while suffering pain and death, these martyrs were Winners of the World for Christ.

These men, Ignatius and Polycarp, were two of the "Noble Army of Martyrs" of whom we sing in the Te Deum and they won many Romans by their courage, loyalty and steadfast love for Christ.

CHAPTER II

WINNERS OF THE BARBARIANS

SECTION 4. THE WINNERS OF THE FRANKS AND GOTHS, MARTIN OF TOURS (314-397) AND ULFILAS (341-388)

So far in our story the Winners of the World have traveled in the Roman Empire. The northern limits of that Empire were the River Rhine on the north and the Danube in the east. (Use the map.)

Streaching away to the north of these rivers was a land covered with wild unbroken forest, and inhabited with people who were uncivilized. These people belonged to a great race called the Teutons. The race was divided into many tribes, two of which we will look at in this lesson; the Franks by the Rhine and the Goths by the Danube. These people were very industrious and we should learn

about them and their religion because later on they crossed over these rivers and brought new life from the forests to the decaying Romans' cities. These Teutons were tall muscular people, who lived in wooden huts, grouped into small villages in the midst of the forests. They tilled the soil and hunted game. They were fearless and brave in war, but they loved their homes and family feasts and social gatherings. Each village had a chief, and when he was selected the men raised him on a shield and carried him on their shoulders.

These courageous peoople had a strange religion. They believed in worshiping the sun and moon and other gods. The names of our week days came from the special days when these Teutons worshiped their gods.

Sunday was the day of Sun-worship.

Monday was the day of Moon-worship.

Tuesday was devoted to a god called Tyr, the god of war.

Wednesday was devoted to a god called Woden, god of air, sky—the giver of fruits.

Thursday was devoted to a god called Thor, god of thunder and the weather.

Friday was devoted to a god called Freyer, God of Love.

We do not know what kind of images they had to represent these gods—indeed we are not sure that they had images, but we do know that in their love for the forests they believed that these gods dwelt in certain great and beautiful trees, and before these they prayed and offered sacrifices, sometimes even human beings.

This was the most terrible part of their religion. Nearly always after a battle they offered some captive and sometimes, if they wanted something very much, one of their children.

Just imagine how a Christian would feel when he traveled through the forests and met these people, and saw them worshiping a rude image or a beautiful tree, or offering a human sacrifice!

Terrible stories were brought to the Empire by travelers through these regions, and they were listened to eagerly by curious people. But there was one place where the stories brought sadness—and that was in the community of the Christians. They remembered

how Jesus said, "Go ye into all the world," etc., and they wondered how they could ever carry the "Good News" to these rude people.

By the year 300 there were Christian men all over the Empire who had given up home and family and fortune, and obeyed Our Lord's instruction to the rich man (Luke XVIII:18), in order that they might devote their lives to work for and to study about Christ. These men were called monks. They wore a simple costume consisting of a long cloak made of the coarsest of material. This costume not only saved expense but it signified to all the world that these men had put aside all adornment and comfort and intended to live in the utmost simplicity. They separated themselves from their families, and lived in small communities in order that they might study and pray and work together for the winning of men and women to Christ.

To such a group of monks, living in what is now France, came the news of the terrible customs of the Franks near the Rhine, and one monk named *Martin of Tours* (314-397) was greatly impressed. Martin was very much like the rich young man to whom Christ spoke,

he had in his youth all that he desired, and like most young men of his day became a valiant soldier. More and more the call of Christ sounded in his heart until he gave up the army and after retirement on an island he joined the group of monks who lived near the Franks, and gave his life to win them for Christ.

His method was quite different from St. Paul's. He preached and pleaded, but in addition he organized a kind of army of monks and marched about, not fighting men, but destroying the idols and cutting down the sacred trees. The result of this method was not altogether good. He made the men of the Franks angry with him, instead of making them love him. Martin did not win as many as he might have won to know God as their loving Father and Jesus as His Son, but Martin's absolute sincerity and enthusiasm and bravery made a deep impression on many of the Franks, and some were won. It is said that at his death 2000 followed him to his grave. Many gave up worshiping the sun and moon and idols and tried to learn more about the "Good News" of Jesus Christ.

Martin's name is always coupled with the town of Tours because he made it his headquarters. Let us put a dot on our map just below the Rhine River for Tours.

Ulfilas (341-388)

We will now go across the Empire to the eastern frontier—to the country near the Black Sea and north of the Danube River. There was one of the Teutonic tribes called Goths. They were more civilized than the tribe we have just studied, because in raids made in Asia Minor they had captured Christians and carried them to the land north of the Danube.

Ulfilas, commonly called the "Apostle to the Goths," who was born in Goth, was a descendant of some of these early captives.

The life of Ulfilas and the Christian captives among the Goths was a very hard one. They were looked down upon because they were captives and they were regarded with suspicion because of their religion. But this

suspicion was constantly lessened because in their daily living they were constantly kind and liberal. Such a life had a great influence on the Goths, and in time many became Christians, and Ulfilas became their leader, with the result that the pagan Goths hated the Christian Goths and persecuted them. We read that when a family became Christian, their house or tent would be set on fire; and in one town a fight took place between the two factions, and when the women and children took refuge in a small rude church, it was set on fire, and they died in the flames. Ulfilas realized that the best thing to do was to separate the Christian Goths from the pagan Goths. He made a journey to Constantinople and described the condition to the Emperor Constantine, with the result that Constantine gave him permission to bring his Christian Goths over the Danube and settle the pastures below Mount Haemus. So pleased was the Emperor with Ulfilas's devotion that he caused him to be made a bishop.

You can imagine what a happy and peaceful life Ulfilas and his people lived in the beautiful country. Here he had the oppor-

tunity to do a wonderful thing. He set himself to translate the Bible into the language of the Goths. There were two obstacles to overcome, one: the fact that the Goths were such wild people that they had no real alphabet with letters for sounds, but rude signs and symbols of things, and the other obstacle was: the fact that it was thought irreverent to write the Word of God in any other language than Greek or Latin.

Regarding the first obstacle, he overcame it by writing an alphabet, and as to the second, he did not pay much attention, he knew that the Scriptures would help his people much more if they could read them in their own language. In his translation he left out the Book of Kings because he was afraid that the story of war and battle would make his people more warlike and less peaceful. When in imagination we think of this man caring for the bodies and souls of his people, can we not see how he earned the title "Apostle"? He was quite different from Martin of Tours, because he made his people love instead of fear him. When we remember that the Germans came from the Goths and think of such Germans

as Luther, we realize that Ulfilas won much more than he knew when he lived and gave the "Good News" to the Goths.

Let us put a dot south of the Danube for the diocese of the "Apostle to the Goths."

SECTION 5. ST. PATRICK, THE WINNER OF IRELAND

Now we leave the continent and go across the English channel to Great Britain, and again we cross the St. George's channel to the land known as Ireland. This land was won to Christ by St. Patrick. It is easier to study the life of St. Patrick than many other lives, because in his old age he wrote the story of his life. He told us a great many interesting things, but he failed to make clear to us the exact place where he was born. It was probably near the present Kilpatrick, between Glasgow and Dumbarton. His parents were Christians and his grandfather was a priest in the old British Church.

This Scottish lad, when nearly sixteen

was captured by pirates and carried over to Ireland. There for six years he was obliged to work for a heathen master, taking care of sheep. During these six years in the quiet of the fields he thought a great deal. He compared the beautiful Christian lives that his people led at home with the pagan lives led by the people around him. The comparison aroused him, for he says of this hard period in his life, "This was for my good, because by this means, I was reformed by the Lord." When he escaped from captivity and returned home he could not forget the people with whom he had lived in Ireland. He tells us that he had a dream in which a voice said to him, "We beseech thee, holy youth, come and dwell among us." Soon the call to return to Ireland became so commanding that he resolved to prepare himself to go back to that country and win the people to Christ.

As he looked about for some school where he could prepare himself to win the people of Ireland to Christ, he fixed on the Monastery of Martin of Tours of whom we have studied. Leaving his home he went to the

monastery on the Rhine and there lived and caught the spirit that Martin had left with his followers.

After studying several years he felt ready to begin his work, and crossed the water to the land where he was once a captive. First he sought out his old master and gave him money to pay the debt created by his running away. Then the old man listened to his appeal to become a follower of Christ, but he was too proud to accept the teaching of his former slave. At first St. Patrick had great difficulty. The heathen priests and princes opposed him and he learned that only a year before a Christian teacher who had come from Rome was forced to go back. But St. Patrick persevered, and using tact and kindliness won his way.

While he was traveling he arrived at Tara, the seat of a chieftain. On the evening of his arrival they were to celebrate one of their heathen festivals, connected with fire worship. On that particular evening no one could light a fire until the chieftain had lighted a blaze upon the royal hill. St. Patrick and his band, not aware of such a law, lighted their

fire to prepare their evening meal. Very soon they were surrounded by an angry crowd who dragged the unprotected travelers before the chieftain.

St. Patrick carefully explained that he had no desire to disobey the customs of the country, and by his wise and peaceful attitude he so attracted the attention of the chieftain that he was invited to preach the next day before the royal assembly. It was in this way that St. Patrick won the people to listen to him.

All through Ireland he became famous for his pleasing manners and kind words. Men who had noble ambitions and high purposes began to seek him, desiring to know him and to live with him. So many men came to him and asked him for instruction that he was obliged to organize schools and colleges. The fame of these spread not only through Scotland and England, but also to the continent.

The glory and success of St. Patrick's life and work was due to his constant emphasis on winning men to give up idolatry and to try to live and think like Christ. From Ireland heroes went to Belgium, Germany, Switzerland, and Italy, carrying St. Patrick's

spirit. Even in Iceland there have been found relics and records of the presence of these Irish heroes, showing that neither distance nor difficulty could stay them in their desire to win men for Christ.

Let us put a mark on Ireland and always remember St. Patrick as one of the leaders of the Winners of the World, and that he sought to win men by a daily life of kindly, loving deeds.

SECTION 6. ST. AUGUSTINE IN ENGLAND

We return from the outskirts of the empire to the very center, the city of Rome.

A beautiful story is told of a good priest named Gregory, who lived in Rome. One day as he was walking in the market place he saw some beautiful slave children for sale. He asked who they were, and he was told that they were called Angles. As he looked on them he said they ought to be called angels, and be saved (won to Christ) and taught to sing Hallelujahs. The sight of

these beautiful children would not pass from Gregory's mind. He learned about their land and decided to go there and give his life to winning them for Christ.

After due preparation he started on his journey, but he had only proceeded three days when a body of Romans overtook him and told him that he was so much beloved in Rome that the people would not hear to his leaving for the unknown land of Britain. Although he was obliged to return to the imperial city and be advanced to the position of Pope, the highest rank in the Church of Rome, he could not forget the beautiful slave children.

One day Gregory called to him one of his best workers, a man named Augustine, and told him to go to the Britons and win them to Christ. At first Augustine was afraid to go. He said that the people were wild and that the land was unknown. But Gregory would not take Augustine's denial, for it was an important commission, so Augustine consented to go and was given forty monks to accompany him.

On arriving in Britain Augustine was helped by three influences. *First,* the king of

Britain had married Bertha, a princess of Gaul, who years before had been won to Christ. When Bertha came to live in Britain a church was builded for her, and some Christian priests were brought from Gaul. Thus the story of Christ told by Augustine was not entirely new. The *second* influence was the impression made by the processional and service of Augustine and his forty monks. When they went to meet the king they followed a crucifix of silver and in the procession a beautiful picture of the Redeemer was borne aloft. As they marched along, they chanted hymns for the salvation of the king and his people. Such a procession and service impressed the king and caused him and his people to listen to Augustine's words. The *third* influence that helped Augustine was the life led by him and his monks. The king and his people saw that they were not warriors, not trouble makers, but that they gave themselves to prayer and fasting, and lived peaceably.

It was not long before the king and his entire family were won to Christ, and the following year Augustine and his monks bap-

tized 10,000 Britons in one day. For this work Augustine was made Archbishop of Canterbury.

In thinking of Augustine we must remember that when he came to Britain there were already established in Ireland and in the northern part of Great Britain many old Christian churches. It was natural that representatives of the old church and of Augustine's church should desire a meeting. In time a meeting was arranged, but it turned out a most unfortunate meeting, for while the two bodies of Christian priests found that they agreed to the truth of the gospel and the importance of winning men to Christ, they found that they disagreed on many unimportant questions. They each celebrated a different day for Easter, and they discovered that Augustine's priests cut their hair on the top of the head, making what they called a tonsure, while the priests of Britain cut their hair above the forehead. Augustine demanded that the British priests change their customs and adopt the customs of his church, and obey him.

This first conference was not very success-

ful. They agreed to separate and after a time meet again. The British priests were impressed with the splendor of the Romans, and decided that they would yield obedience to Augustine after they had tested his Christianity. They said "a true Christian is meek and lowly of heart, such will be this man (Augustine) if he be a man of God. If he be haughty and ungentle, he is not of God, and we may disregard his words. Let the Romans arrive first at the Synod. If on our approach he rises from his seat to receive us with meekness and humility, he is the servant of Christ and we will obey him. If he despises us and remains seated, let us despise him." Augustine sat, as they drew near, in unbending dignity. The Britains at once refused to obey his commands, and disclaimed him as their leader.

Thus Augustine by not following the example of Christ lost a great opportunity.

The only method by which men are won to be followers of Jesus Christ is by personal humility and the willingness to place the greater things of Christ's teaching first.

SECTION 7. BONIFACE, THE APOSTLE OF GERMANY

In our last lesson we were in England. To-day we shall start in England but most of our lesson will be of events on the continent in Germany.

Boniface was born in Devonshire, England. As a boy he was called Winfred. In those days it was the custom for the clergy to visit the homes of the people and instruct the children. On one of these visits Winfred was so impressed by the teaching he received that he determined to give his life to the service of Christ. He entered a monastery to be educated and later became a monk.

From the travelers who stopped at his monastery he heard many stories of the wars among the savage tribes that lived in the forests of Germany. The ferocity of these people, their cruelty in war and their pagan customs of worship so impressed him that he left his monastery and traveled to Rome and there received the command of the Pope to go to Germany, and try to win those savage

people to Christ. Crossing the Alps he plunged into the forests. Try to think of him in your imagination, working his way through the unknown depths of those dark German woods, think of him facing the fierce and war-loving barbarians. These savage men, while they loved to fight, and followed a wild, roving life, had no desire to harm the peace-loving and gentle man who had come to bring them the message of the wonderful life of Christ. They listened to him and they enjoyed his preaching, but they found it very hard to give up the mysterious worship in their sacred groves of great oak trees, and their custom of offering human sacrifices upon their huge stone altars.

In one of their sacred groves stood a gigantic and venerable oak tree which for years had been sacred to the worship of Thor, the god of thunder. Beneath its gloomy shade for centuries the most solemn acts of their religion had been performed. In vain Boniface preached to these people and declared against the worship of this tree. But at last Boniface secured their consent to a trial between their ancient god and the God of

Christ. The pagans assembled in a great multitude and Boniface took an ax, and in the midst of their worship began to strike blow after blow at the base of the tree. The horrified people constantly expected that a bolt of thunder would fall upon Boniface. As no bolt descended and as Boniface continued to ply his ax their faith in their god weakened, and when at last the great oak fell crashing and groaning to the ground they bowed before the superior power of the God of Boniface. With the wood secured from this old tree Boniface builded a little chapel in which he might live and preach and win souls to Christ.

Do you know the meaning of the word Boniface? It means a good face. As we think about him we imagine him a strong, earnest looking man whose brightness of eye and kindliness of smile won men to him. In his dealings he was not like Martin of Tours. He never destroyed except to build up. When he cut down the oak, he did it, not simply to show the Germans how vain was their worship, but to build from it a little church. He never frightened men into giving them-

selves to Christ, but always appealed to their hearts and their consciences and made them realize that the best thing that they could do was to make Christ their leader.

Boniface was allowed to work in Germany a great many years. His death came upon the eve of Whitsunday in 755 when he was seventy-four years of age. He had traveled to a tribe that lived on the western coast of Germany in order that he might instruct, baptize and confirm them. On the morning of Whitsunday a mob of armed barbarians fell upon him and his band. Some of his followers advised resistance, but realizing his age and the small number of his followers he replied, "The long expected day has come, and the time of our departure is at hand. Strengthen yourselves in the Lord and He will redeem your souls. Fear not them than can kill the body, but cast the anchor of your hope on God, who will soon give you the everlasting reward of admission to His heavenly kingdom."

For many years there were kept in his monastery the shroud in which his body was brought from Germany, and a book entitled

the "Advantages of Death," which was stained with his blood because it was in his hand when he was killed.

We cannot study the life of Boniface without calling to mind the life of St. Paul. Just as St. Paul went over the Roman world, so Boniface went over Germany. Turn to Romans x:8-17, for there you will find St. Paul's description of one who gives his life to winning the world for Christ. It describes St. Boniface. Germany has never forgotten the good priest who gave his life to win the early Germans to Christ.

NOTE: See Van Dykes "First Christmas Tree."

CHAPTER III

WINNERS OF THE NORTHLAND

SECTION 8. ANSCHAR, THE WINNING OF THE NORTH

Beyond the forests of Germany was the country of Denmark, and across the sea from Denmark was Sweden. It is to that country that we go in this lesson. The man who led in the winning of these countries was Anschar.

Anschar was born in a little town in the south of Germany. As a little boy he was attached to his mother, and when he was five years old, her death affected him deeply. As the years of his boyhood passed he missed her more and more. At times he would imagine her about him, at other times he would dream of her. One night in his sleep he fancied himself struggling through a miry bog, beyond which lay a beautiful meadow. On the meadow he saw a lady in rich attire sur-

rounded by other ladies in white. Among them was his mother. He tried to reach her, but the mire clung to his feet, then the soft voice of the majestic lady asked, "My son, wouldst thou join thy mother?" He replied, "Most earnestly I wish it." "Then," replied the lady, "he who would come to us must leave these vanities which we abhor."

This dream decided his life. He entered a monastery and began to study. His studious habits soon made him noticed by his superiors and as he developed patience and kindliness, it was prophesied that he would do great things for Christ.

One day a messenger came from the emperor asking Anschar to come to the palace. There he found, beside the King and court, King Harold of Jutland. Harold had been visiting the emperor and had been won to Christ, and now, as he was about to return to his kingdom, he desired to take back with him some brave Christian leader who would teach his people about Christianity. The emperor fixed on Anschar, and without hesitation, he accepted the call as from God and prepared for his journey.

On arriving in Denmark his first step was to found a school, that the children might be won to be followers of Christ. After the school was established, no children came. In order to have scholars he was obliged to do what they did in China a few years ago. He was obliged to buy children from their parents and slave children from their owners and take them to his school and teach them, thus laying the foundation of Christianity. Anschar worked two years in Denmark. At the end of that time some of his party sickened and wanted to return. Open rebellion against Harold the king having broken out, Anschar was obliged to leave the country.

Sick and disheartened, Anschar returned to his monastery, but he had no sooner arrived than he was again summoned to the palace, and received a message that gladdened his heart. The emperor told him that he had a letter from the king of Sweden saying that there were in Sweden many Christians who had been taken captives by Swedish pirates. So deeply did the lives of these captives impress the people of Sweden that they wanted some good teacher to come to instruct them

in the way of Christ. Anschar immediately accepted the task and set sail for Sweden. On his way his vessel was overtaken by pirates; everything he had was plundered, and he and his party were set ashore. His companions were discouraged and urged him to return, but Anschar nobly replied, "What may happen to me is in the hands of God, but I have made up my mind not to return until I discover whether it is God's will that the Gospel shall be published in this land."

Without knowing the language, with no provisions, they struggled over mountains, through swamps and across rivers until after much hardship they reached the royal court of the king. The court was a rude sort of place, but the king was earnest at heart. Anschar stayed some time and won many nobles to Christ and established schools and churches.

Returning to the emperor, Anschar reported his success and was elevated to the position of Archbishop of the North, by the Pope, with a center at Hamburg, near the borderland of Denmark. This became a great Christian community, from which sent forth into the surrounding country many men with

the spirit of Anschar. But in the midst of their success the Christian King Harold died, and Eric, who followed him, was bitterly opposed to Christ. He gathered together an army of fierce men and came down and destroyed Hamburg, compelling Anschar and his faithful followers to flee. It is said that as Anschar watched his work burn he said, "The Lord gave and the Lord has taken away; blessed be the name of the Lord."

But Eric's triumph was not to last. He soon died, and the next king made possible Anschar's return, and the work of winning men was re-established with greater power.

Anschar died when he was sixty-four. His self-denial and his years of hardship in travel and work had weakened his body while they strengthened his spirit and made him more successful in winning men to Christ.

Let us put three marks on our map. One for Hamburg on the borderline between Denmark and Germany, one in Denmark, and one in Sweden, as the places won by Anschar for Christ.

SECTION 9. OTTO, WINNER OF POMERANIA

To-day we leave the land of Germany and travel east toward Russia. In the days after Anschar died the country that bordered on the southeastern portion of the Baltic Sea was Pomerania. For a land abounding in dark forests it was quite a populated section. The people who lived there were greatly devoted to crude and curious idols, and these idols were served by highly organized companies of priests who exercised great power over all the people and even over the rulers. Christianity had already been made known to these superstitious people, but it had come to them in such a way that they had cause to hate it. A great many years before, the Christian duke of Poland had forced many of them at the point of the sword to renounce their idols and be baptised. Again somewhat later a very zealous and pious monk by the name of Bernard had made an attempt to win these fierce people to Christ. Bernard belonged to one of the orders of monks that believed in poverty,

and when he appeared before the Pomeranians in the garb of a beggar, with bare feet and torn gown, he failed to impress them. They would not believe that he was a messenger from a great and almighty God. They said that the Lord of the world, glorious in power and rich in all resources, would not send as His messenger a man in such a garb and without even shoes to his feet. They called him a beggar and said that he came to ask them for help.

These two unsuccessful attempts to win the people of Pomerania to Christ had acquainted them with the fact that there was such a thing as Christianity, but it made them despise it.

The monk Bernard and the Christian duke of Poland may have been unwise in their methods, but they were sincere in their motive. When Bernard returned from his unsuccessful mission he met a man who had all his zeal but greater wisdom. This man was Otto, a courageous and earnest Bishop of the Church. He listened to the monk's story, and when urged by him and the Christian duke of Poland to undertake the winning of the Pomeranians he gave himself to the task. His

method was quite different from that of Bernard and the duke of Poland. He took with him his own chaplain and several other clergymen, besides servants and an imposing guard of soldiers and envoys from the duke. He took also beautiful vestments and costly clothing and wonderful presents for the princes of Pomerania. His great desire was to make them realize that he came not to get anything, but to give them something.

It would be interesting to follow this party of winners of Pomerania for Christ as they made their journey through the thick forests, making roads for their wagons, building bridges over streams and again and again risking their lives in meeting armed bands of savages whose loud voices and flashing knives caused them alarm. The first large town that Otto entered he won by his attractive personal appeal. They recognized that they had before them no beggar, but a rich and powerful officer of a higher court. When Otto entered in his Episcopal robes they did not turn from him or refuse to hear him, but they listened while he addressed them. In a kindly tone he told the object of his coming. That it

was for their happiness and for their joy that he had endured a long and weary march. He told them how he hoped to help them to know God as the Creator of the world and Jesus Christ His Son. After three weeks' residence in this city seven thousand persons were baptized. In the town where the monk Bernard was repulsed he was refused admittance, but they told him that they would abide by the decision of a neighboring town, which was the wealthiest and most important in Pomerania. In this great town Otto was received with indifference. They said to him, "We are well content with our present religion. Keep your own faith for yourself and meddle not with us." This repulse did not dishearten Otto. He settled in the town and month after month astonished the heathen people by his good works. Those who were poor he relieved; he visited the sick and brought them medicine and food. He made journeys to foreign tribes and bought the children and wives and husbands who had been captured and restored them to their families. He did little public preaching but a great many Christlike deeds. Soon the very people who

had refused to hear him listened to him gladly, and in the end this wealthiest and largest town of Pomerania was won to Christ.

During his stay in the wealthy town two young men, sons of the richest family, were attracted to Otto's house. Their frequent visits led them to see the beauty and strength of Otto's character, and one day they gladdened his heart by asking for baptism, saying that they had decided to become soldiers and servants of Christ. Soon the news of their acceptance of Christ spread through the town, and their mother sent word that she was coming to Otto to claim her sons. A great crowd had gathered around Otto's house, expecting that the mother would come in anger and bring with her those who would carry away her sons by force. When she appeared Otto, surrounded by his clergy and followed by the two sons, came out to meet her. Then a surprise came to all. Instead of condemning Otto and using force on her sons, she fell at their feet and confessed that many years before when she had been carried captive into another land she had heard of the Gospel of Christ and had given herself to it. Since

her return she had never proclaimed her position because she feared her heathen husband and neighbors. With her arms around her sons she joyously cried, "Thou knowest, my Lord Jesus, that I have never ceased for many years to pray for them and to beseech thee that Thou wouldst do for them what Thou hast done for me," and then turning to Otto she said, "If you will only stay here you will gain a large church for the Lord; be not wearied in waiting long and take my case as an example for encouragement in your work."

This event had a wonderful effect upon the people. Even the governor of the town was won so far as not only to accept Christ but to give freedom to all his slaves and release those who were in debt to him.

Otto's life teaches us that in trying to win the world to Christ we must use judgment and tact. We must be persevering and conscientious in our work and remember that actions will win souls where words will not.

SECTION 10. THE STORY OF RUSSIA

The story of the growth of the Russian nation and its acceptance of Christ is one of the most interesting and wonderful stories in history. It particularly attracts our attention to-day because, while it is one of the most ancient Christian nations, it is the one in which there is the most persecution, and where people are struggling hardest for freedom. The question arises in our mind whenever we think of this nation and its wonderful history: Why is Russia the land of persecution?

We must go back a long way in history to understand Russia. That great land with its mountains and rivers was very early covered by innumerable tribes of fierce, warlike people. Inter-tribal war was the one occupation. In 862 A.D. the leaders of the strongest tribes, realizing that they could not get along together, agreed to invite a powerful Scandinavian Viking, Rurik by name, to become their king. Think what a curious and unusual thing this was for them to do! Here at this early date were evidences of the

strength that would make the nation great. Rurik accepted the invitation, and early we find him laying down a national policy, a policy that has been the ambition of the Russians throughout their history. A policy that includes the taking of Constantinople in the west and the possession of the sea coast line in the east.

The first person of note who tried to win the Russians to Christ was a woman. In 955 Queen Olga, the mother of one of the kings who succeeded Rurik, made a long visit to Constantinople. She was there deeply impressed by the stately service in the wonderful church of St. Sophia, but much more so by the goodness and helpfulness of the Christians. Before she returned she was won to Christ and baptised. On her return to Russia she tried to influence her son, the king, but without success. He died in battle, a fierce and headstrong prince. Although Queen Olga had been unable to win her son, she had opened the way for Christianity, for Vladimir, her grandson, on succeeding to the throne, became the first Christian king of Russia.

No sooner had Vladimir taken the throne than ambassadors appeared at his court from Rome and Constantinople, and urged him to follow the example of other nations and give up his idols and become a soldier and servant of Christ. After considering their appeals, he adopted the policy of sending two embassies, one to Rome and the other to Constantinople, with the commission to look into the Christianity of these two cities and to report to him. "When the messengers returned, those who came from Rome were not pleased. The dirt and untidiness of the services and churches did not impress the men favorably. Those who came from Constantinople, on the other hand, were overcome with wonder and admiration. They had witnessed in the great church of Sancta Sophia one of the most solemn and impressive ceremonies of the Greek church. The white-robed choir had seemed to them like a vision of angels, and the music of the chants which rose and lost itself in the height of the great dome had seemed to them nothing less than the music of Heaven." (Jarvis.) It is said that when the embassy from Constantinople made its re-

port the nobles of the court were deeply impressed, and when asked by Vladimir for their opinion they urged upon him the acceptance of the wonderful religion of Constantinople. They enforced their advice to him by saying that his grandmother, Olga, who was the best and wisest of women, would not have embraced the religion of Constantinople had she not been convinced of its value. The end of all this was that Vladimir was baptised and sought in marriage the hand of Anna, the sister of the emperor of Constantinople.

A great change took place in Vladimir's life. All the fierceness that he had shown in war was now directed toward idol-worship. It is said that one great idol which had been worshiped for years by the people, he ordered to be dragged from its temple, scourged through the streets by his horsemen and cast into the river. He issued a royal proclamation in which all his people were commanded to be baptised. Thousands, rich and poor, men, women, and children, flocked to the river and were baptised in whole companies by Christian clergymen. Throughout the length and breadth of his kingdom Vladimir commanded

that Christianity be the state religion, and such, in spite of all changes of time, it is to this day.

You remember at the beginning of this lesson we asked why the ancient Christian nation of Russia is the land of persecution. Does it not seem strange that a land in which Christ has been accepted and worshiped from one end to the other should be a land of dark crimes, the imprisonment of innocent people, and the suppression of liberty? Is not the reason due to the fact that Christianity was made the state religion by compulsion? Christ said, "Take my yoke upon you"; Christ never intended that His yoke should be laid forcibly upon any of God's children. The success of Christianity rests in its being freely accepted. But a wonderful movement is taking place in Russia. For years priests and bishops have been ordained to Christ, churches and magnificent cathedrals have been built, children have been baptised, and to-day the spirit of Christ is working in the nation. It is like the bursting of the seed. The life is there; it will outgrow and discard the husk.

Out of the old Russia will rise a new Russia. Out of the Russia forced to Christ will come a Russia won to Christ.

SECTION II. WINNERS OF GREENLAND

Before we leave the stories of the Early Winners and turn to the study of the Winners of the Nations, we have still the very interesting stories of Leif the Viking Winner, and of the young Dane, Hans Egede, who carried Christianity into the cold and desolate land in the Arctic Circle on the shores of Greenland.

To see how Christianity came to Greenland we must study first the story of its coming to Norway.

It came to Norway later than to the other European nations. There were several reasons for this. One was that the people of Norway continued in separate tribes for more than two hundred years after the Danes and Swedes had accepted a unified form of government. We have only legends of Norway until about 860, when Harold, the Fair

Haired, subdued the petty kings or jarls of Norway, and united the tribes into a nation. Several of these jarls rather than remain in the homeland, under the rule of another, gave up their lands and homes and went with their families to different parts of Europe. Some of the strongest of them went to Iceland. Many of them sailed the seas from north to south and east to west in their Viking ships.

These strong, fearless, rugged Northmen learned many things in their extensive travels. Wherever they went on the continent of Europe they saw a life that differed from their home life. They saw schools and churches, and that neither Oden or Thor was worshiped, but instead the "White Christ" of the Christians. The Northman has always been keen to appreciate the best in everything and those who traveled soon learned to appreciate and value the Christians' God. Some of them returned to the homeland and took Christian teachers with them to instruct their friends and families. The youth of the royal household and the young nobles of the land were generally sent to England or Denmark to be educated. There many of them were

instructed in the Christian faith and baptised and then returned home to rule. Thus there came to the throne of Norway during the century between 934 and 1034 three Christian hero kings who introduced Christianity and eventually vanquished paganism.

They all had learned Christianity abroad and valued it; they all tried first to win their countrymen to themselves and then to their accepted religion. In the case of two, Christianity was enforced by craft or by might. The third was slain in a battle waged between the followers of Odin and the followers of the "White Christ." But about a year after his death the people began to count him a saint and Christian teachers brought by him from England and scattered throughout the kingdom succeeded in practically overthrowing idolatry among the Northmen and firmly establishing Christianity.

The Vikings were quick to give what they had received and as the Norwegians who had gone to live in Iceland were in frequent communication with their mother country the Christian King Olaf made special efforts to introduce Christianity there. He sent his

own chaplain to them. Although he met some opposition, nevertheless in the year 1000 the Allthing of Iceland, after serious discussion, voted to adopt Christianity as the religion of the island.

From Iceland, Greenland was discovered and colonised in 985. Eric the Red, banished from Iceland, sailed away to those desolate shores and hoping to encourage other colonists to follow him he named the land Greenland. He and his associates were pagans, but his son Leif, afterwards called "Leif the Lucky," having remained with his father sixteen years, determined to visit the King of Norway, and with a few companions sailed away. When he landed he went at once to the king's palace. King Olaf expounded to him the Christian faith as he did to other heathen men who came to visit him. It proved easy for the king to win Leif and he and all his shipmates were accordingly baptised. Leif spent the winter in Norway and then set sail for home with the king's commission to win Greenland to Christianity. Leif had a rough voyage and came upon lands of which he previously had no knowledge. These lands proved to be the

coast of New England, and so we see that the continent of North America was first discovered by a Viking bound on an errand from the King of Norway to win the people of Greenland to Christ. When we see the statue of Leif Ericson on the Boston Back Bay Boulevard we can remember that the main purpose of that bold figure was the winning of men to Christ.

Before he reached Greenland in the year 1000 he found a very Christian deed to do. He came upon several men on a wreck and took them home with him. When he landed he was well received and soon proclaimed Christianity as the king commanded him. His father was slow in accepting a new religion, but in the end the colony was won to Christianity. A church was started and continued for over four hundred years with a line of bishops of whom seventeen are known. But this colony of Christians was destroyed in 1409, and to this day the eastern shore of Greenland is mainly a desolate, icy solitude.

Three hundred years elapsed without leaving us any account of what happened in this distant Northland. Then a young Dane,

Hans Egede, in his studies at college became acquainted with the stories of the old heroic days of the Vikings and of Leif's work at Greenland and the ambition stirred him to attempt to renew the work of Eric's son and minister if possible to any remnant of the old Norsemen that might have survived through nine generations.

When he graduated from college he was settled in a little fishing village. He and his young wife were greatly beloved by his parishioners, but the college ambition still clung to him, and he acquired all knowledge possible of the Greenlanders and their present condition. It was a sorry tale he heard from men who had sailed on whaling expeditions in the Arctic seas. They told him of the terribly degraded and isolated condition of the Greenlanders.

Although meeting with a storm of ridicule and opposition for thirteen years, Egede planned and prayed how he could go and win Greenland.

At last on May 3, 1721, Egede set sail in the *Hope* under the patronage of Frederick IV, King of Denmark. When he landed in

Greenland he called the place "Good Hope." He found the natives no descendants of the Norsemen, but low-minded, unapproachable Eskimos. With great difficulty, after three years of hard work, Egede learned the language. His children played with the Eskimos and so gradually friendly relations were established. It was several years before Egede won his first Greenlander to Christ. Egede's greatest work was in laying foundations and opening the door for others, especially the Moravians.

It was over twenty-five years before the first Christian Church was built in Greenland, but nevertheless the Moravians persevered cheerfully amid countless obstacles, until now, Greenland is a Christian country, redeemed from a condition of filthy, ignorant, cruel savagery to the light and beauty of a Christian civilization.

CHAPTER IV

THE WINNERS OF INDIA

SECTION 12. THE EARLY WINNERS OF INDIA

With this chapter we begin a new section of our study. You will see by looking at your map that the Winners of the World during the first thousand years did not go very far from the present continent of Europe, but left many great lands still to be won.

It is to the lands of India, Africa, the Islands of the Sea, the two continents of the Western Hemisphere, and to China and Japan that we will now turn. These we shall study one by one and learn of the heroes who lived and died that men might be won to the following of Jesus Christ.

If we could have been in a great airship and looked down over the world a thousand years after Our Lord stood upon the hill in Palestine and commanded His apostles to go

and win all the world for Him, we should have seen a very different picture from what He saw. We should have seen a much larger number of people and in many places we should have seen that the black forests had been cut down and that little villages, thriving towns and large cities had grown up.

Various things had helped to bring about this great change in the picture, but foremost among them were the Crusades, the discovery of gunpowder, the compass, and vast new lands.

The great Crusades had sent thousands of men from all parts of Europe over the road to Jerusalem, and these had brought back from their journeyings not only wealth in new products, and new industries, but they had also brought back new ideas, causing men and women to have larger views of life and a greater desire to travel. Merchants had found that they could send to the East and bring back products and sell them at great profits.

But all this travel was done under great difficulties because of robbers by land and the fear that if ships went very far from land

they would be lost. You can imagine how travel increased when gunpowder and the compass were discovered, for gunpowder made it possible for the traveler to have guns for protection and the compass made men more bold in going to sea.

The increase in travel not only made people richer, but it caused the discovery of new lands. To these lands went, not only adventurers and discoverers and merchants, but the great ships took also monks and soldiers and servants of Christ who were seeking not wealth and adventure, but whose aim was to learn more about the strange peoples of these new lands and to try to win them to Christ.

Now the land which these Crusaders, travelers and traders found the most interesting and valuable was India. Spices, silks, and many new kinds of food were abundant there, and when the people of Europe once learned of them, the demand for these luxuries became great. But the overland routes from Europe to India and farther East were long and attended with great dangers, therefore every merchant and adventurer sought eagerly for a new route to India.

Among these adventurers was a bold Portuguese sailor who, in following down the coast of Africa, to his great surprise and delight, found that he had reached the much-desired land of India.

With the discovery of this water route to India many ships began to ply back and forth between the Mediterranean world and this wealthy country. The men who went in these ships to win the people of India were surprised to find that there were already Christians in that country. Just as Augustine had found Christianity in Britain, so they found that many years before somebody, we do not know who it was, had brought the knowledge of Christ to this land. It is said that the Apostle Thomas was the first to try to win the souls of India to Christ, but of that we have no reliable evidence. We do know that when Boniface was working in Germany there must have been a well-organized Christian Church in India, for many years ago, when they were digging in Madras, they unearthed a wonderful altar slab which had on it a cross and a dove, and the inscription told that this slab was used in the seventh century.

But although some Christians were found in India in the later days of the fifteenth century, their Christianity was not true to the best in Christ's message, they had many false customs. There were not many Christian communities and they were far apart.

On the other hand, all over India there were thousands of Hindoos devoted to curious forms of idolatry and strange, mysterious religious customs that demanded terrible things of the worshipers. Parents considered that they would gain great happiness in the future if they would sacrifice their new-born babies by throwing them into the River Ganges. Little boys and girls, before they were old enough to think for themselves, were betrothed to each other, and when a man died all his personal effects, and his slaves and his wife were burned with his body. The idols that they worshiped were kept in great temples and were most horrible and revolting in form and appearance. But in spite of these false religious customs and so much idolatry the people were not antagonistic to Christianity, and those who came to win them to Christ were listened to respectfully.

Among the hundreds of good and great men who gave their lives to the winning of India we can only study three. The first one is Christian Frederick Schwartz, who was born in Germany. His mother on her death-bed and in the presence of her minister and her husband, dedicated her son to the apostolic work of winning followers to Christ.

Near the close of his college career he was inspired by the stories of men who had returned from India and signified his desire to become a winner for Christ in that distant land. When he asked permission to go, his father hesitated because Christian had just reached the age when he could be a help at home. For three days the father meditated and prayed, his desire to have him stay at home conflicting strongly with the desire expressed by the boy's mother at her death. At the end of that time the father went to Christian and told him that he had made his decision, and that from now on he was to " forget his own country and his father's house and go forth in the name of the Lord to win many souls to Christ."

In 1750 Schwartz arrived at Tranquebar

on the southeast coast of India. Within four months he had mastered the language and had discovered many of the reasons for the strange customs of the people. This gave him the ability to preach intelligently and entertainingly. He went on foot through the surrounding country villages and talked and reasoned with the people and even with the priests in their own pagodas. His life was like the apostles in its simplicity. A little rice and a few vegetables were his daily food, and his dark clothes were often well worn and old-fashioned. He cared nothing for personal luxuries, but gave his whole time to the people and spent each year for his religious work nearly all of the five hundred dollars which were given him for acting as chaplain to the British garrison.

In twelve years it is recorded that he won 1236 to baptism, built a church that would accommodate 2000 people, and an orphan asylum. Besides his great devotion to winning souls to Christ, he showed much shrewd judgment and such truthfulness that not only the common people loved and trusted him, but even the governing rajah and the military and

political leaders of the British Empire looked to him for advice and counsel. At one time when the British were trying to negotiate a treaty, the rajah said to them, "Do not send to me any of your agents, for I do not trust their word, but if you wish me to listen to your proposals, send to me the missionary of whose character I have heard so much from every one. Him I will receive, send me the Christian!"

Amidst one of the wars a fierce native leader issued this order: "Permit the venerable father Schwartz to pass unhindered and show him respect and kindness, for he is a holy man and means no harm to my government."

By his wisdom and power, not only did the natives in the churches hear his voice, but those who dwelt in marble halls and gorgeous palaces felt his power, and if they did not accept, they at least heard his message.

Schwartz died in India at the age of seventy-two, and to-day a slab over his grave marks his last resting place. The slab was placed there by an orphan Hindoo prince committed by his father to Schwartz's care, and

later with Hindoo money a beautiful monument was erected to his memory. During his life about 7000 were won to Christ, and when he died he said that the work of winning the world to Christ was " the most honorable and blessed service in which any human being can be employed in this world."

We will put a mark on our maps on Southern India to represent the splendid work done there by Christian Schwartz in winning Englishmen, Hindoos, and Mohammedans to Christ.

SECTION 13. WILLIAM CAREY — WINNER OF INDIA — 1761-1834

While Schwartz was working in the southern part of India a man came from England and began work around Calcutta and north of the Bay of Bengal.

As a boy William Carey was considered queer. He liked to be very much by himself, he was fond of flowers and studied the habits of insects and birds. At first he lived in Northamptonshire, but when he was four-

teen he left home and went to Hackleton where he learned to make shoes. At eighteen he decided he would like to be a minister, and after study and preparation he was ordained at the age of twenty-six in a Baptist Church at Moulton.

As a minister he did not receive enough money to support himself and his family and was obliged to take up the work of his trade. Just as St. Paul in the early days worked at his trade of tent-making, so William Carey continued his studies while he repaired and made shoes. It seems strange to think of a minister working and studying in a shop bearing a cobbler's sign. But if we entered that shop we should have seen that it was different from other shops. On the wall was a great map of the world and on the bench was a rough globe made of leathern scraps and covered with the outlines of the continents of the world. In front of the minister as he worked stood a stool and on it were Hebrew, Greek and Latin books which he diligently studied with his eyes while his fingers plied his trade.

Two books made a great impression upon Carey. One was the Bible and the other was

the Voyages of Captain Cook. In the latter he learned of strange countries and their peoples, uncivilized, untaught, and without the knowledge of Christ. He longed to go to these people and tell them of Christ, and when he spoke of it in a meeting of ministers one time they rebuked him and said: "When the Lord wants to convert the heathen He will do it without your help or mine." This rebuke did not discourage Carey, for soon after he wrote a pamphlet in which he said it was the Church's duty to win the heathen to Christ. This pamphlet attracted so much attention that he was asked to preach before a meeting of ministers in Nottingham. He took his text from Isaiah 54:2-3, and there were two divisions in his sermon. These were: "Expect great things from God"; "Attempt great things for God." Because of this sermon a few of the ministers bound themselves together into a society and subscribed some money towards sending the gospel to heathen people.

Later on at one of the meetings of this society, a surgeon who had lived in India told of India's need. He said: "There is a gold

mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" Carey immediately replied, "I will go down, but remember, you must hold the ropes."

Within a few months Mr. Carey and his family with the same surgeon arrived in India. Instead of having people ready to meet him and help him in his work the English commercial merchants, called the East India Company, opposed his coming and tried to hinder him in his work. It was Carey's belief that a missionary should be self-supporting, so he had refused to take a salary from the society in England, and the first few months in India were very hard for him and for his family. He tried to find some occupation to earn a living, but could not, and they suffered from hunger and sickness in Calcutta and in the tiger swamps east of Calcutta.

After seven months he was overjoyed by securing the position of superintendent in an indigo factory. In this position he worked five years. He had five hundred workmen under his direction and was thus given a splendid opportunity to study the people and

to influence their lives. The indigo factory operated only during the rainy season. During the pleasant weather he traveled through all the surrounding districts preaching to many. During these years he perfected himself in the language and translated the New Testament into Bengali. He set up a printing press. All this was done with the money which he earned by his own labor.

All the studying that Carey did while he was superintendent made him known as a great scholar, and he was surprised one day by being asked to become the professor of languages in the government college of Fort William at Calcutta. This position paid him $7500 a year and gave him the opportunity to influence the young men from England who came out to be the rulers of India. It also made it possible for him to more effectively carry on his mission work for the native people. Here he worked for thirty years, and until within four years of his death he took only two hundred dollars of his annual salary for his family's support and gave all the rest for the publishing of Bibles and the building of churches, schools, and hospitals.

His literary labors were enormous, and invaluable. He translated the Bible, in whole or in part, into many of the dialects of India, and opened the scriptures to over three hundred million human beings, but Mr. Carey will be remembered not only as the man who translated the Bible for India, but also as the man through whose influence two terrible idolatrous customs were abolished.

In 1801 he secured the passage of a law which prevented mothers from sacrificing their children by throwing them into the Ganges River, and for years he labored for the abolition of the inhuman "suttee," the burning of widows on the funeral pyre of their husbands. At last in 1829 the government sent him for translation the proclamation putting a stop to it. It arrived on a Sunday. He sent another man into the pulpit to preach and finished the translation by sunset. He said: "The delay of an hour may mean the sacrifice of many a widow."

At the age of seventy-three, in the year 1834, William Carey died in India, where he had worked for over forty years. His life in India was devoted largely to educational work,

for two peoples — Englishmen and natives. He aimed to bring out the best in the young Englishmen who came out to India as soldiers, merchants, and rulers. He also realized that it was only through the training of a native ministry that the millions of India would be won to Christ.

The foundation which he so well laid in northern India has been built upon by others and the example which he set has been followed by many soldiers and servants of Christ.

He was the first Englishman to go as a Winner to a Foreign People, and he will always be remembered as the "Father and Founder of Modern Missions."

SECTION 14. ADONIRAM JUDSON — WINNER OF BURMA — 1788-1850

East of the Bay of Bengal is the country of Burma. The winner of this country, Adoniram Judson, was born in Malden, Massachusetts, in 1788. At the age of three his mother taught him to read, and before he was ten he had gained quite a reputation for good schol-

arship, especially in mathematics. He seemed to delight in hard problems, but his love for study did not keep him from being enthusiastic and active in his play.

At nineteen years of age he opened a school in Plymouth and published a grammar and an arithmetic. After he entered Brown University in Providence his keen intellect made him too self-confident and he gave up the simple religious customs of his home and lived in New York a very reckless and wayward life.

It was at this time that the death of an intimate college friend made him see the wrong of the life he was living and he turned to the Bible of his home, felt its truth, and resolved to abandon his present life.

A year later he entered the theological seminary at Andover and solemnly dedicated himself to the service of God. During his last year in the theological seminary his whole attention was dedicated toward the winning of India, by reading of the work of Schwartz. The more he thought about this great man, the more he longed to follow in his footsteps. He describes his resolution in the fol-

lowing words: "It was during a solitary walk in the woods behind the college, while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ 'Go into all the world and preach the Gospel to every creature,' was presented to my mind with such clearness and power, that I came to a full decision, and though great difficulties appeared in my way, resolved to obey the command at all events."

His voyage to Calcutta proved to be very long and eventful. At one time he was captured by a French privateer and confined in the hold of the vessel. From the privateer he was transferred to a French prison, from which he escaped by the aid of an American who saw him being led through the streets of Paris. Arriving in Calcutta he was warmly welcomed by Dr. Carey, but was told by the English authorities that he could not work in India, and must return to America. For a number of months Judson tried to find some place in India where the English government would allow him to work, but his efforts were useless. Only one course was before him. If he wished to stay in Asia he must leave India

and take up his work in Burma, a country under the cruel despot, where the life of a white man would be in great danger.

Judson cared little for the dangers; they seemed small compared with the desire in his heart to carry the Message of Christ. Arriving at Rangoon he found a miserable dirty town with houses built of bamboo planks with thatched roofs. The viceroy was a savage looking man, wearing a long robe and carrying an enormous spear.

Having convinced themselves that Judson meant no harm, the Burmese allowed him to remain, build his little church, and quietly pursue his work. Most of his time was spent in learning the language and in translating the Bible into Burmese. In time a printing press was sent to him, and he was able to print his Bible and some pamphlets in the language of the people.

After a quiet but industrious life of nine years he had the satisfaction of seeing a native church with eighteen members.

During all these nine years, Judson had desired to carry the Gospel to Ava, the capital of Burma. Leaving the little church at Ran-

goon in the charge of others who had come to help him, Mr. Judson and his family made a boat journey of four hundred miles to Ava. He scarcely had settled in the capital when war broke out between Burma and the English Government over a small strip of land. All the white foreigners in Ava were suspected and in a few days were arrested. They were thrown into the death prison at Ava and lay there for eleven months, nine months in three pairs of fetters and two months in five pairs of fetters. Each night their feet were tied together and a bamboo rod was passed between their ankles. They were thus partially suspended with their shoulders on the ground in order that escape might be impossible. Judson to the day of his death bore the marks of the torture of his imprisonment. During all these terrible months he was dependent upon Mrs. Judson for food which she carried to him daily, while she was burdened with the care of her own baby and with nursing some native children sick with the smallpox.

Judson was finally released to become interpreter between the English and the Bur-

mese kings. In this position he gained great power which assisted him in his work. From Maulmain as a center he sent out into the jungle and into the valleys and hills fellow-workers to carry the Gospel. He translated the entire Bible into Burmese and compiled a Burmese dictionary and was the author of writings that had a wonderful effect in overcoming the intolerance and bigotry of the Burmese.

In 1850, at sixty-two years of age, worn out with the mental and physical labors of many years in the heat of Burma, he was taken on board ship to be carried to America. When he sailed from Burma he left behind seven thousand native Christians. So deeply did he plant the spirit of Christ in the hearts of the people that no amount of opposition since then has been able to root it out.

He never reached America, but on the 12th day of April, 1850, he breathed his last in the ship's cabin, and his body was committed to the sea the next morning. If you were to go to Malden, you would see in the Baptist meeting-house a marble tablet bearing the following inscription:

IN MEMORIAM.

Rev. Adoniram Judson.
Born Aug. 9, 1788
Died April 12, 1850.
Malden, His Birthplace.
The Ocean, His Sepulchre.
Converted Burmans, and
The Burman Bible,
His Monument.
His Record is on High.

During the last century of earnest work in India nearly three million people have been won to Christ. To-day there are churches, colleges, schools, hospitals, and printing offices which gradually are acting as a leaven in the life of India.

In 1905 delegates from all over India and representing all Christian people met in Carey's historical library at Serampur and organized a great society with the winning of all India to Christ as its purpose. This is remarkable, because it is native people who form this society. Hindoos are setting them-

selves the task of winning Hindoos. A new and bright day is dawning upon India, and God is coöperating with His servants in the Christian conquest of this wonderful land.

CHAPTER V

WINNERS OF AMERICA*

SECTION 15. THE DISCOVERY OF AMERICA AND JOHN ELIOT, THE WINNER OF THE INDIANS (1609-1684)

While the Portuguese sailors were following the coast of Africa, hoping to find India, Christopher Columbus had a project of reaching the front door of India by sailing west. Columbus believed two things: first, that the three continents of Europe, Asia, and Africa, with some islands, comprised all the lands in existence. Second, that the world was not flat, but a globe. He supposed it to be much smaller than it is and the greater part to be land. He believed that Japan was directly opposite Spain and that by sailing west he would come to India. To his mind this plan seemed as sure and as simple as for a fly to

NOTE: Teachers may enrich the section indefinitely, especially by asking "Who is or has been a winner in this community or state in which we live?"

walk around an apple. The result of the wonderful voyage of Columbus we know. He believed that the land he came to was a part of India, and so called it the West Indies, and the inhabitants Indians. That Columbus had the desire to do his part toward winning the world for Christ is shown by a letter he wrote to the King and Queen of Spain, in which he says of the Indians, " I shall labor to make these people Christians. They will readily become so, for they have no religion or idolatry."

Numerous explorers followed Columbus over the sea. Some came from Spain and went to the southern part of the American continents. Some came from France and went to the north, while the English explored the middle section. With the Spaniards and Frenchmen came not only explorers and traders, but monks and priests who desired to make Christ known to the red men. Had we time we might study the lives of these early winners in America, for they were full of courage, self-sacrifice, and enthusiastic devotion. We should then be able to put numerous dots on our maps in South America,

on the islands, and in Mexico and Canada. As the Spanish and French explorers came here for gold and gain, their residence was not permanent. Gradually the English in the middle section, who came to establish homes, spread out towards the north and south and won the supremacy over the other settlers. It is to their work in winning this new land for Christ that we now turn.

Early in May, 1607, three little English ships, after a long and stormy passage, entered Chesapeake Bay and sailed up the wide river which they named for their sovereign, King James. They called the place where they landed Jamestown.

First they built a three-cornered fort, with a cannon at each corner to protect them from the Indians; then they hung up an old sail fastened to some trees to shelter them from the sun and heat; made some seats of logs and a board of wood between two trees formed a pulpit, and this was their church. There in the wilderness of the new world they began their new life with daily worship.

John Smith says in his diary: "We had daily common prayer morning and evening,

every Sunday two sermons and every three months the Holy Communion until our minister died, but our prayers daily, with a homily on Sunday, were continued for two or three years after, till more preachers came." This was the beginning of the Christian Church in the new world.

But there was another beginning equally important. One morning late in November, 1620, a storm-tossed pilgrim ship, the *Mayflower,* sighted Cape Cod and was driven by weather to land at what they called Plymouth in memory of their old home in England. They built some log huts and passed a dreary winter with hunger and hardship. During the winter many died, but in spite of the cold days and the wild woods and the savage Indians many preferred these hardships to remaining in England where they could not read their Bible and worship God with the freedom they desired.

This settlement at Plymouth was soon followed by one at Salem and Boston, and thus began the early settlements on the eastern coast of Massachusetts. No sooner had these people established their homes than they began

to think of the red men who sometimes came out of the woods to visit them. The first man to take an earnest interest in them was Rev. John Eliot, the pastor of a little church in Roxbury. He was a very loyal follower of Jesus Christ. The story is told that he was so generous that when the treasurer of his church paid him his salary he tied it up in a handkerchief with very hard knots so that Mr. Eliot would not be able to give any of it away before he reached home. On the way he called on a poor, sick family, and not being able to untie the knots, he handed the whole amount to the mother, saying, "Here, my dear, take it. I believe the Lord designs it all for you."

Mr. Eliot took an Indian into his home to learn the language. In the fall of 1646 he went to the Indian's camp to preach. The red men assembled in the wigwam of their chief and for an hour and a quarter Eliot preached to them the Gospel of the loving Fatherhood of the Great Spirit as declared by Jesus Christ. At the end of this sermon the Indians remained and for two hours asked him questions, and when he went away they

urged him to come again. This visit was repeated until Eliot had won the Indians to believe his message. Then he began to teach them how to live. He furnished them with tools and taught them how to build their wigwams so that they could be more comfortable. He helped them to establish a business in making and selling baskets, brooms, etc. Mrs. Eliot interested herself in the women and taught them how to spin and showed them how to lead a higher and more womanly life. When some of the other tribes heard of what Mr. Eliot had done they sent and asked him to come and help them, and wherever he went and won the Indians they were called "Praying Indians." Not all the tribes wanted him. Some were angry with him and suspicious of him and said that he was taking away their liberty. In order to help the "Praying Indians" Eliot settled a little town at Natick and all who wished could come and have a wigwam and a little piece of land there. Here they could go to church, where an Indian pastor preached, and to school, where an Indian teacher taught, and could live a real Christian life. The Indians who came to this

town made a covenant as follows: "The grace of Christ helping us, we do give ourselves and our children to God to be His people. He shall rule over us in all our affairs, not only in our religion and affairs of the Church, but also in all our works and affairs in this world."

For this settlement Eliot translated the Bible into the Indian language and wrote a catechism, a Psalter, and a Primer. A copy of this Indian Bible of Eliot's may be seen to-day at the Boston Public Library, carefully guarded.

When everything seemed prosperous for the Indians, King Philip began his terrible war and the peaceful settlement at Natick was broken up and all the Indians were transported as exiles to Deer Island. Amidst all the terrible war they never lost their faith, and when the war was over and they were allowed to live together again they once more built churches in New England.

Mr. Eliot lived to be over eighty years old. His life was always cheerful and persevering; he had love for all and was constant in prayer. The words which he placed at the

end of his Indian grammar give a clue to his success, and might well become the motto of every Christian Winner of the World: "Prayer and pains through faith in Jesus Christ will do anything."

SECTION 16. THE MIGHTY TASK OF FOUR HUNDRED YEARS

The winning of America has been the work of four centuries and is to-day unfinished.

Slowly at first and then with ever increasing rapidity people came from the old world and made the new world their home. Little by little the Indian was driven back, the great forests cut down, and the fertile lands made to produce great crops. The hidden riches of the great mountains and mineral lands, coal and ore, were brought to the light of the sun and made of use to men.

To follow men as they do this mighty work and at the same time are won to Christ is now to hold our attention. Let us outline our study:

1. We shall follow the Indian as he was pressed back by the incoming people and finally restricted to a reservation.

2. Then we shall learn about the negroes, who were cruelly brought from Africa and sold here as slaves.

3. We shall visit mountaineers and miners in their huts and camps.

4. Then we shall follow the mad rush to Alaska because of the discovery of the gold fields.

5. And lastly we shall see what a great opportunity we have to win to Christ the millions of foreigners who are annually coming to this land.

The Indians

Try to think how the Indians must have felt as they peered out of the thicket and saw many boatloads of strange people landing, and towns and cities occupying the land that had always been their hunting-ground. Deeper into the forest and farther west they retreated, only in time to be followed by the white man. Educated by the free life they had led for centuries, they looked upon the

coming of the white man as an injustice. At first they resisted by war, and then, as they were beaten, they pleaded in council. Listen to one of them:

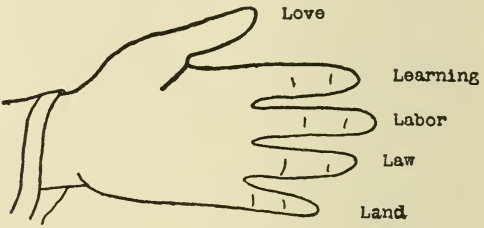
"What we have long feared has at last come to us. We have just settled in this country, have hardly laid down the packs from our shoulders and recovered from the fatigue of our journey here, when you wish us to again remove. It is discouraging. It is but a little time since and we possessed the whole country; now you have gained all but a few spots. Why will you not permit us to remain?"

But in spite of the pleadings they have been wrongly treated by government officials, deceived and degraded by traders, until now only 250,000 Indians remain, enclosed in Indian Reservations. Here they live, and the work begun by Eliot is carried on by hundreds of men and women, some red and some white, who are giving their lives trying to win the Indians to Christ.

Many of the Indians have given up living in wigwams and no longer dress in skins and blankets. The men till the ground or follow

a trade, and the women do exquisite lace work, and over 20,000 of the boys and girls are enrolled in schools.

What the Indian now needs most is a "Helping Hand" that will give him



Effectiveness of hand depends on thumb)

to help him to become a good United States citizen, a good Indian and a good Christian.

To win him the Episcopal Church has established five missions: the Oklahoma, the Oneida, the Chippewa, the Sioux, and the Alaskan, each with its churches, schools, and hospitals.

We would realize how loyal some of the Indians are if we could see the beautiful stone church on the Oneida Reservation, in Wisconsin. For fourteen years the Indian men gave of their time and labor one day each

week in quarrying and cutting and placing the stone, and this church stands to-day the most effective evidence of the Indian's devotion to the Prince of Peace.

The Negroes

In 1619 a Virginia planter bought twenty African negroes, and soon every wealthy household in the colony had slaves for servants. These black men had been captured in Africa and sold to agents who sent them to Europe, England, and America.

In America slavery was not considered profitable until Eli Whitney in 1793 invented the cotton-gin. Up to that time it was useless to raise much cotton because it took one negro a whole day to clean a pound of the white fiber from the multitude of seeds. With the cotton-gin one negro could clean a thousand pounds in one day, and immediately the planters bought as many negroes as they could afford and planted vast tracts of land with cotton.

Then came the great Civil War and put an end forever to slave labor. It also made

possible the development of the natural resources of the south, so that to-day the south is becoming each year richer through its great cotton fields and factories, and it also made the negro a possible citizen of the United States, but he can never become a worthy citizen until he is taught what citizenship means.

To-day there are nine millions of negroes in America, and many of these not only have no knowledge of Christ, but are without any education, and live lazy, happy-go-lucky lives, having no higher desire than for food and pleasure.

If these people are to be won to Christ we must go to them in their cabins and bring the little boys and girls to the schools that should dot the land of the south. From these schools they should be helped to industrial schools, where the boys will be taught carpentering, brick-making, printing, harness making, and shoe making; and the girls fitted to be domestic servants, dressmakers, milliners, and nurses. Some of these will go further and become teachers, lawyers, doctors, and ministers.

Most of all we need to send good teachers to teach these negro boys and girls to build Christian homes, to become worthy American citizens, and Christian soldiers in winning the nine millions of black Americans to Christ.

The Mountaineers, the Miners, and the Lumbermen

Another class of people here in the United States who need to be won to Christ are the mountaineers in their rude homes far away from civilization in the mountain fastnesses of Tennessee, Kentucky, and West Virginia.

You have read about these people and know how brave their ancestors were in pushing over the mountains and through the forests and building homes in the great wilderness. Many men followed these early pioneers and soon civilization swept by and left those who had settled on the mountains isolated and with scanty means of earning a livelihood. Here they have remained for several generations, and the lack of intercourse with others has meant degeneration. There

are more than two millions of them now, and only about one out of every hundred can even read or write. But the children are numerous and anxious to learn, and people from the North are sending teachers and ministers to them, and building Normal and Industrial schools at centers where some of them can come and learn that they may return and teach their brothers and sisters and their neighbors. One lad, named Davy, came to one of these schools and brought with him a supply of provisions and did his own cooking. A friend called to see Davy's parents in their humble mountain home. The mother was cooking over the fireplace. "Mrs. Green, you ought to have a cooking stove," was the comment of the visitor. "I had one, but I put it in my Davy's head," was the only reply. That mother sold her stove in order to keep her boy at school. She could not read, but she was determined that her boy should have an education. At his graduation she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honors in his class.

The mountain boys and girls will make splendid winners when they have learned themselves to be soldiers of Christ.

There are two classes of men to whose work is due much of the prosperity and happiness of the world. When we ride on the train we forget that the steel of the rails and the coal of the engine was dug out of the earth and that we could not ride so comfortably and quickly unless many men were willing to go down a dark, cold, dripping shaft and work for our comfort.

Again, we forget that the wood of the train had to be cut in the forests in the midst of winter and floated down rushing, dangerous rivers to the saw mills.

Life in the camps of the miners and lumbermen is one long temptation. Far from friends and civilized life, the men feel lonely and the temptation to do wrong is great. Some men go to the camps with good intentions, but after a time, with no one to lead their thoughts to higher things, they find themselves swearing, drinking, and gambling.

The Church should remember these men more in the future than it has in the past,

and should send to them strong, earnest men who will gladly endure the hardships of Boniface and Anschar in order that they too may have the happiness of winning men to-day to Christ.

SECTION 17. WINNING OF ALASKA AND THE IMMIGRANTS

All over Canada are scattered many little churches with their ministers, each doing something toward winning the people of America to Christ, but the most important work in that section is in Alaska.

In 1867, the United States bought this great country from Russia for $7,200,000. It seemed like too much money to pay for such a cold, desolate country, but it was not, for in one year the products of the mines and fisheries amounted to more than twice that sum.

If you will look at the map you will see that it is quite a large country. It looks as if it were very far north, and that it would be very cold and barren there. But if we visited Alaska we should find not only ice-

bergs and polar bears, in the far north, but also fertile fields and a delightful climate in the southern part, and we should see a number of Indians and many white people.

In some of the towns of Alaska there are now churches, reading rooms, hospitals, and schools, but back in the country and along the shores and rivers live many Indians who have none of these advantages. Thousands of them dwell in rude huts, fishing and hunting for a living, and rarely hearing a messenger of Christ tell of the joys of nobler living here and the rest and happiness of a life to come. Here they are born, raise children, die, and are buried without a prayer. Shall we give schools and churches to the Indians of the West and refuse to help the Indians of Alaska?

In 1897, a new day dawned for Alaska when gold in large quantities was discovered in the Klondike region. Thousands of men all over the world left their work and climbed over the mountain trail and through the Chilcoot Pass on to the land of gold. Towns and camps sprang up in a day; only to be visited by sickness, hunger, and despair. In time the

Klondike gold fever passed, transportation of the necessities and the organization of life became systematized, and to-day the gold digging in Alaska, like many other employments, offers good pay for hard work.

Let us follow Archdeacon Stuck in a visit to the most northerly gold field in the world. These diggings, which are a hard journey of fifteen days from Fort Yukon, were started in 1900. One began with five gambling saloons but no church. In 1904, Mr. Stuck was the first minister to enter this field. He says: "Nothing could exceed the hospitality with which I was received. I spent Sunday, and every man knocked off work, though I am afraid this is not the general custom. We had a cabin crowded with men for the service, and I never preached to a more attentive and appreciative congregation. I shall never forget the vigor with which they sang 'Jesus, Lover of My Soul,' and their reverent behavior throughout."

The hero of Alaska is Peter Trimble Rowe. Do you know who he is? He is the brave Bishop of the Episcopal Church. He has been called the "Hospital Bishop," be-

cause he has worked so hard to build and equip these "good Samaritan Inns" at strategic points in the vast northland. At the General Convention of the Church in Richmond in October, 1907, this telegram was sent Bishop Rowe: "The House of Bishops, recognizing your long and faithful services in Alaska, unwilling that these should break you down prematurely and with warmest admiration and affection, have transferred you to the District of Western Colorado."

This is the reply the Bishop sent back: "I appreciate with deep gratitude the kindness of the House of Bishops, but I feel that in view of present conditions I must decline the honor of the transfer and continue in Alaska, God helping me."

Bishop Rowe is willing to stand by his difficult post, but he needs *men* to help him, and he needs them sorely. Let us not forget the men in the north who can be won to Christ, if only some doctors, nurses, and clergymen will go to them.

Winning the Immigrants

The Americans, Indians, and negroes do not make up all the people in America to be won to Christ. Almost every day in the year some great vessel sails up New York Harbor, and on to Ellis Island, there to release from the cramped and crowded steerage thousands of people from all over the world, who have come to gain freedom and make a home in America. In far distant lands they have heard of the freedom we have; they have been told of the ease with which they could get wealth and the education that would make them great. For months, perhaps years, they have saved money for their passage, and now they have at last arrived, bringing only what they have in their hands or in a bundle carried on their heads. They are examined at Ellis Island to see if they have any bad disease or evil intentions. Then they are sent in all directions over our country. We call them "foreign" because they look different and at first dress differently from ourselves.

Let us see where these people go, for there

the message of Christ should follow them. A large number of them, Germans, Poles, Italians, Slavs, Bohemians, go into the mines. Much of our coal, iron, copper, silver, and gold is dug out of the earth by foreign hands. Some help to build railroads, tunnels, and bridges, and some quarry and cut our marble and granite.

A large number of immigrants go north and west. These are Swedes, Danes, Norwegians, Germans, and English. They cut our lumber, build our cars, and ships, raise our corn and wheat. These become owners of homes and farms and make good American citizens. But the largest number settle in our already overcrowded cities and fill to overflowing our "Little Italy" and Chinatown. Here they speak only their own language, keep up their own foreign customs, and remain foreign until they die.

It is to these foreign settlements in our great cities that we should turn our attention. As the foreigners have come in and taken possession of one section of the city the Protestant Church with its communicants has moved away. To-day the thing that is needed is for

these Christian people to go back and build beautiful churches for these new people to worship God in, and to build good tenement houses for them to live Christian lives in. We should also have several large settlement houses in every city, so that the people of the neighborhood could leave the crowded tenements and meet together to read and talk and to hear good entertainments and lectures. In these houses the little children should have a kindergarten, the boys and girls clubs and classes, and the mothers and fathers should be instructed in the principles of American citizenship.

If we would show the same brotherly kindness for the people who come to this land that Christ showed to all people during His life, we would soon solve our immigration problem, for most of them would be won to Christ not by our words, but by our deeds.

Does this not show us what a glorious opportunity America has? We do not have to "go into all the world and preach the Gospel," when representatives of all the world are coming here. Think what would happen if we could win every foreigner to Christ and

then send him to his own land to win his own people! No nation ever had such an opportunity to win the world as America has to-day. It remains for the boys and girls of our land to improve this opportunity and win the world to Christ.

SECTION 18. WINNING OF SOUTH AMERICA. ALLEN GARDINER (1794-1851)

South America is sometimes called the "Neglected Continent." This name means that it has been neglected in two ways: (1) We little realize that lying south of our land is a mighty domain that has been waiting for centuries for the developing hand of man. Vast tracts of unexplored country, numerous rivers, untouched forests, great mineral wealth, and agricultural possibilities beyond estimation, all wait to-day for development that they may yield blessings to the human race. It is said that the single republic of Brazil, with nearly the same amount of territory as our own United States, has only seventeen millions of people, while it could accommodate

a billion or more. (2) South America is a neglected continent by Christian winners. A great many years ago large tracts were taken from the Indians who occupied them, and were colonised by Spain and Portugal. These people brought the Roman Catholic Church, which for a time did its best to hold its own people and win the Indians to Christ. But of late the Roman Church has neglected its winners in this great country, and the priests have ceased to be loyal to Christ, and live wicked and bigoted lives. The people, uncared for, are in ignorance and superstition, while intemperance and gambling are everywhere. In South America are thirty-eight millions of the descendants of the Spaniards and about five million Indians, all waiting for the knowledge of Christ, which will mean schools and homes and happiness.

In 1838 there landed on the coast of South America one of the most daring and persistent winners: Captain Allen Gardiner.

In his boyhood he showed strong evidence of a desire to make himself an effective and useful man. He tried to sleep on the floor rather than in bed, so that he might train

himself to endure hardships. Very early he bought a Bible and resolved that all acts in his life should be such as would help God in His work among men.

As captain of a ship he watched with great interest the work done by the group of English Winners on the Island of Tahiti (Section 22), and when his beloved wife died, he solemnly dedicated himself to God's service as a winner of men for Christ.

At first he went to South Africa, where he gained the confidence of a Zulu chief, and was made his representative over the region now known as Natal. But difficulties arose between the natives and the white people, and he was obliged to leave South Africa.

From 1838 to 1851, the year of his death, he gave himself and his fortune to South America. Again and again he returned to England, where he would plead for money to spend, on his mission, and then back to South America he would go, to journey through its wild tracts, to meet and labor with bigoted Catholics, and crafty and ungrateful Indians.

While Captain Gardiner will be remem-

bered in many parts of South America, his great memorial is at Tierra del Fuego, an island off the south coast of South America. The name of this island means "Land of Fire," because the early navigators found the natives making signal fires on its coasts. Captain Gardiner had long wanted to win the natives of the island, because Charles Darwin, the great scientist, visited the island and said that the natives were the lowest and most savage race of men in the world, and that they could not be made Christians.

Such a statement was a challenge to Captain Gardiner. He believed that there was no race made in God's image, but who could be won to love and follow God's Son. With a surgeon and five other men, who declared that to be with Captain Gardiner "was like heaven on earth," he landed on the bleak coasts of the island. The party was poorly fitted out, and the relief boats sent to them did not arrive in time. One by one they met their death, Captain Gardiner being the last to die. Near to the place where their bodies were found stood a rock on which was painted,

" My soul, wait thou only upon God, for my expectation is from Him." (Psalm lxii:58.)

Captain Gardiner's heroic death stirred England. A society was formed, having for its purpose the carrying to success of Captain Gardiner's work. A good ship was provided and named *Allen Gardiner,* and although the natives killed one party, yet in the end they were won, so that sailors wrecked on that terrible coast to-day receive kind treatment. Mr. Darwin was so stirred by the wonderful winning of the Fuegians that he became a subscriber to the work.

The society has continued and greatly enlarged its work, and has touched many other parts of South America. In 1889, the American Church sent Rev. Lucien Lee Kinsolving and Rev. James W. Morris, graduates of the Virginia Theological School, to Brazil. These men have done wonderful work, but to-day are waiting for young men and women to join them.

CHAPTER VI

WINNERS OF AFRICA

SECTION 19. AFRICA'S NEED AND THE SLAVE BOY BISHOP

What do you think would be the condition in the United States to-day if the people here had never heard of Christ and if there were only two clergymen, one in Eastern Maine and the other in Western Texas, without a single soldier of Christ between?

That is about the condition of affairs on the great continent of Africa that lies across the sea. We often hear it spoken of as the "Dark Continent," and that is because there is so much ignorance and paganism there, and the degraded black people need so badly to know of the "Good News" of Christ's life.

We have stories of the northern part of this great land, called Egypt, that take us back many thousand years. In the Old Testament we read about Abraham's going there

once (Gen. xii:10), and we know that Joseph was taken there and sold; that Moses was born and grew up there, and that our Lord as a little baby was taken there to escape from King Herod (Matt. ii:13). Then in other parts of the New Testament (Matt. xxvii:32; Acts ii:10; Acts viii:26-39) we read of men in Africa who were won to Christ during the first hundred years of the Christian religion. And we also know that many of the Christian martyrs in the early centuries after Christ lived in parts of Northern Africa.

Three hundred years passed by and the people of Northern Africa ceased to be followers of Christ. Armies of men, called Mohammedans, came down upon the Christians and drove them out or killed them. These Mohammedans, while believing in God, worship and obey a man named Mohammed, who lived five hundred years after Christ and taught many untrue and evil things. Mohammedans are still in control of this part of Africa, and there is a great need of fine men and women to go there and win the people of this ancient country back to Christ.

It was many hundred years before the

people in Europe knew much about the part of Africa that did not lie around the Mediterranean Sea. Knowledge first came through those bold Portuguese sailors in the fifteenth century, who sailed farther and farther down the coast of Africa in search of a waterway to India. As they sailed south they thought the land on the left very large, but they did not know, as we know to-day, that America and Europe could be placed upon Africa and not completely cover it. Once in a while they would land for water or fruit, and they were surprised to find such curious black people living in villages and having for homes rude huts made from grass and mud.

When merchants heard what the sailors saw on land in Africa they sent many ships there to get the spices and fruits, the skins of the animals, and the ivory to sell to the people of Europe. But these were not all they took; they even captured the black people themselves and sold them to men who would pay the highest price for them.

This was not by any means the beginning of slavery, for that terrible custom has existed in some form ever since the earliest days;

but after the discovery of America the demand for labor in the mines of the East Indies and later in the cotton fields of the South, became so great that the traffic in human beings on the shores of Africa increased tremendously. To supply the market, thousands of negroes were captured yearly, loaded on to ships, and sold to traders of many lands.

Individuals had opposed this traffic in human beings in both England and America, but it was not until 1807 that Parliament stopped the slave trade. After that year no slave could be lawfully brought into any part of the British dominions. English steamers watched carefully the African coasts, and when ships suspected of having slaves on board were sighted they gave chase, overtook them, and freed the chained slaves out of the ship's dark hold. Two colonies of these freed slaves were established on the west coast of Africa, one at Sierra Leone by the English; the other at Liberia in 1820, by freed slaves from America.

Just a hundred years ago, in 1809, a little black baby was born in Africa, whose name was Adjai. His parents belonged to one

of the largest tribes on the west coast of Africa, in the Yoruba country. One day the men-stealers entered his village and captured men, women, and children and drove them chained to the seacoast, and put them aboard ships to carry them to the slave markets. Adjai's family were among the captured ones. He was then a little boy about eleven years old, and he was separated from his father and mother and brothers and sisters. After a long, weary march and many days in a crowded slave pen, Adjai was placed on board a slave ship, which fortunately was taken by one of these British steamers, sent out to capture slavers. Adjai was placed in the home of some missionaries in the English Colony at Sierra Leone. Here he went to school and for the first time heard about Jesus Christ and His love for all boys and girls. Adjai's story somehow reached England, and an English clergyman arranged to pay for his tuition at the best school in Africa in Freetown. Here, when he was sixteen years old, he was baptised and given a new name — the name of his good friend in England, Samuel Crowther.

In a few years friends took him to England for a year's schooling there. He was quick to learn and showed great skill in languages. He also mastered the carpenter's trade, and both of these acquirements were of great use to him in his later life.

When he returned to Africa, he married a native Christian girl who, like himself, had been rescued from a slave ship. He determined to devote his life to winning the people of his native country about the Niger River to Christ, and he and his wife carried on a very successful boarding school for negro boys and girls.

England was at this time most anxious to explore the Niger River; first, to put a stop to slavery in the interior of Africa and also to start trade with the natives. Two missionaries were to be sent with the expedition and one of those chosen was Crowther. It was a long dangerous journey, but Crowther's acquaintance with the language and customs of the people was a great aid. They passed through heathen countries, and Crowther tried to tell the chiefs and their people about Jesus and aided as far as he could the sick

and dying. His work on this trip showed the Englishmen, who were with him, that he was far above the average negro workers, and they wrote to England recommending that he be ordained to the ministry, which a few years later was done.

One day when he was preaching at Freetown, near where he was taken when rescued from the slave ship, he saw a very old negro woman in the congregation who looked very sad and unhappy. Crowther spoke kindly to her, and she told him about her hard life as a slave and how all her children had been torn from her. "But worst of all was losing my little boy, Adjai," she wailed.

The son had found his mother and his lifelong prayer had been answered. His mother became a Christian and took the name of Hannah, whose son was Samuel.

Many years of faithful service followed, and when, in 1864, West Africa was in need of a bishop, who should the House of Bishops in England choose, as best fitted for this responsible task, but Samuel Adjai Crowther. He was consecrated in Canterbury Cathedral before an immense audience, and until his

death, at the age of eighty-two in 1891, he labored unceasingly to win his people to Christ.

The Bishop of the Niger was once only a little African slave-boy. English Christian soldiers gave him a chance and he made the most of it. There are thousands of just such little boys in Africa to-day, waiting for the boys and girls in our Sunday-schools, with the cross of Christ on their foreheads, to give them the chance to win all Africa to Christ.

SECTION 20. WINNING OF CENTRAL AFRICA

We have seen how through men like Bishop Crowther many boys and girls during the last hundred years in Western Africa have been taught in schools and churches about Christ, now we are going to see who the men were who, starting from South Africa, carried the Light of Christ's Life up into its very heart.

Moravian Winners were the pioneers in Southern Africa, and they were followed by an Englishman, Robert Moffat, who trans-

lated the entire Bible into the language of the Bechuanas and who blazed the trail for Africa's great deliverer, David Livingstone.

David Livingstone was born in a little town in Scotland in the year 1813. His parents were poor, but they were highly respected for their honesty and religious devotion. At ten years of age he began to help the family by working in a cotton mill from six in the morning until eight at night. With part of the first money he earned he bought books for study, and would sit up at night reading until his mother compelled him to go to bed. In the daytime he would take his book to the mill, place it near the spinning machine, and read it sentence by sentence as he passed at his work. Along with his desire to be industrious, helpful, and studious, he was brave and adventuresome. It is said of him that he led the boys of his neighborhood, and in the ruins of a nearby castle his name can be found carved high above any other name.

When he was nineteen he read of the great need of Christian doctors in China. With the ambition to offer himself for that work he

earned his way through college, and at twenty-seven took the degree of medicine and offered himself to the London Missionary Society for work in China.

At that time England was at war with China, but Robert Moffat was back in England appealing for men to go to Africa with him. Livingstone heard Moffat and had a long talk with him. Moffat told him, among other things, that he had sometimes seen in the morning sun the smoke arise from a thousand villages where no soldiers of Christ had ever been. That settled the question for Livingstone, and he offered himself for work in Africa, and in five months' time landed at Capetown.

Here he refused a tempting offer to become the minister of a large church, and followed Moffat to Kuruman, the center of his work. From there Livingstone soon went farther north into the dark interior. He gathered a little band of natives about him as he traveled and his medical knowledge was kept constantly in practice, for he healed the sick he met and some thought he was a wizard.

He studied the trees and flowers along the way and put to use much of his scientific knowledge.

His aim was to explore the unknown parts of Africa, meet the natives, find suitable locations for missions, begin a movement to abolish the slave trade, and bring the blessing of Christian civilization to that dark land.

Livingstone's work in Africa falls into three divisions:

1. The arrival and journey across the continent. Time, fifteen years, 1841-1856.

2. Exploration of Zambezi River. Time, six years, 1858-1864.

3. Exploration of Central Africa. Time, seven years, 1866-1873.

1. His first journey of exploration was begun after he had been in Africa ten years. In that time he had learned the language, won the confidence of many natives, and prepared himself for the work.

Leaving Linyanti, a town of the Makololo tribe, he began a northern journey, desiring to work his way to the western coast. No white man had ever been through this country before, and to the natives he was the strangest

sight they had ever seen. He traveled sometimes on horseback, sometimes on an ox, sometimes in a canoe, but mostly on foot. Day after day he went on, often without water, frequently sick with fever, and constantly in great danger. Again and again he met slave dealers who tore families apart and chained the poor captives together and marched them to the vessels on the coast. Wherever he went, by his care and thoughtfulness he won the love and trust of the natives, who learned to believe in him and through his acts of kindness to them in the great God of whom he told them.

Almost exhausted he finally arrived at St. Paul de Loanda on the Atlantic coast. Here an English vessel was about to sail to England and the officers urged him to return with them, but he refused to go, because he had pledged his word to the Makololo chief that he would bring his natives back to him. His word to the African chief was the same as to his Queen. True to his promise he again entered the jungle, and after two years' march of over 2000 miles he reached the town of Linyanti. After a short rest he started

toward the Eastern coast. Following the Zambezi River he discovered falls grander than the Niagara, which he named Victoria, for the Queen. In May, 1850, he reached the east coast, and completed the first journey directly across Africa ever made by a white man.

2. Returning to England, the man who left years before, an unknown missionary, was hailed as a great explorer. He remained for two years in England, and then was placed at the head of a government expedition to explore the Zambesi River. He discovered great lakes and wonderful mountains which can now be seen on the maps.

3. After another journey to England he set himself the task of working northward into Africa, hoping to find the head waters of the Nile, and to break up the infamous slave trade. It was on this expedition that he was not heard from for so long that people believed that he had been killed by an unfriendly tribe. The *New York Herald* sent Henry M. Stanley into the heart of Africa to find out the facts. What a hard task it was, to find one man in the heart of Africa.

For weeks and weeks Stanley followed one trail after another, and finally to the great joy of both they met. "Thank God, Doctor," cried Stanley, "I have been permitted to see you." "I feel thankful," replied Livingstone, "that I am here to welcome you."

For four months these two men worked together, and then as Livingstone would not leave the task unfinished, and as Stanley could not remain, they separated, but Stanley was a different man. He came to Livingstone an enthusiastic newspaper correspondent bent on success, he left him imbibed with the spirit of his hero, to help win the black men to Christ, and we shall see in the next chapter how God used him not only to find a Winner lost to the world's view in an African jungle, but also through his newspaper to call another Winner to win a black king and his people.

On the map of Africa on the other page you may trace the route that Livingstone took during his years of faithful service in Africa. (1) From Capetown north to Moffat's Station at Kuruman; (2) the exploration north until he reached the west coast at St. Paul de Loanda; then (3) his return

and continuance to the east coast until he had cut a road across Africa, and returned to England to interest the people in the home land in Africa's needs and opportunities; (4) represents his third and last journey in search of the head waters of the Nile and where Stanley found him. His journeys mark a rude cross on the Dark Continent, and he opened the way for the light of Christ's life to enter.

On May 4, 1873, Livingstone did not appear as usual from his hut. The natives waited and wondered, finally they entered, and found him dead, kneeling by his bedside in the attitude of prayer. They were in the little village of Ilala on the southern end of Lake Bangweolo.

In his diary were the following words: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord, my God, and go forward. . . . My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O Gracious Father, that ere this year is gone I may finish my task. In Jesus's name I ask it. *Amen.*"

The natives buried his heart at the foot of a great tree there and his embalmed body they carried to the coast and shipped it to England. There it lies in Westminster Abbey. The tomb in England and the tree in Africa call to many to-day and ask that they carry on the work of winning Africa so nobly begun by Livingstone.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame,
Let marble crumble; this is Living-stone."

SECTION 21. THE WINNING OF UGANDA. ALEXANDER MACKAY (1849-1890)

One November morning in 1875 the newsboys on the crowded streets of London were having a big sale of their morning papers. "Latest news from Stanley," they would cry, and then every one wanted a copy.

For nearly four years Stanley and Livingstone had kept the pulse of England

throbbing with thrilling accounts of African life and discoveries, but with neither railroads nor telegraph facilities, letters from Stanley in the heart of Africa were hard to obtain. This one was seven months old when it reached the newspaper office. It had come in a very roundabout way. A young Frenchman who had been with Stanley started to return to Europe and took a letter to the *London Daily Telegraph*. He and his companions in traveling north towards Egypt were set upon by savage tribesmen and killed and left on the sands. Later some English soldiers came by. Hidden in one of the boots of the Frenchman they found Mr. Stanley's letter. They quickly forwarded it to the English general in Egypt, and he sent it to the newspaper office in London.

But what was there in this letter that all were so eager to read? A message very different from any that Mr. Stanley had sent home before. The newspaper correspondent had sent out a clarion call for a soldier of Christ to come and win the black people of Uganda. In the letter he told how King Mutesa of Uganda had sent for him to come

to the court and tell about the white man's God, how he had told all the Bible stories he knew, and than at the king's urgent request had helped two native boys to write on boards for the king's daily reading the Ten Commandments, the Lord's Prayer, and Christ's Commandment, "Thou shall love thy neighbor." Stanley ended his appeal for a practical Christian to come and teach these people to live Christian lives with these words from King Mutesa, "Staunlee, say to the white people, that I am like a man sitting in darkness or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

This newspaper with this appeal of Stanley's caught the eye of a promising young engineer in Berlin, Germany, Alexander Mackay, and he promptly offered himself to the Church Missionary Society of London for work in Uganda and sailed for Zanzibar in April, 1876. Let us look for a moment at this young man and see of what material he is made.

He was a Scotchman and the son of a clergyman. When he was born, in 1849, the

eyes of Scotland and England, too, had been turned toward Africa's need by such men as Moffat and Livingstone, and Mackay's father and mother were both greatly interested in the winning of the people of this great continent to Christ. They hoped their little son would become a clergyman when he grew up, and as his mother said, "If God prepared him for it" join the men who were trying to win Africa. But Alexander's taste did not develop along that line, from the time he was a very little boy he was always fond of machinery. His holidays were usually spent at the village blacksmith's or the carpenter's shops, for he liked to watch men and machinery, as they did their work. Even in college he liked best the studies in which he could make something with his hands.

After his college course he went to Berlin to perfect himself in engineering work. While there, about a year before seeing Stanley's appeal, he read how much Christian doctors were needed in Madagascar. "Then why do they not also need Christian engineers?" he began to ask himself. His friends thought this was a strange idea, "an engineer mission-

ary" was a kind they had never heard of; but Mackay was a practical man and he realized that those people in that uncivilized island needed to be taught to build roads, bridges, railways, to work mines and to make and use various kinds of machinery, to become more useful Christians. He was learning the language and preparing to go to Madagascar, when he read Stanley's appeal from the black king of Uganda, and he decided at once to go there.

Arriving at Zanzibar, Mackay with nearly five hundred native carriers started overland to Uganda, a country in central East Africa, lying near the equator, and its shores bordering the great Lake Victoria. It was a long, tedious journey, through swamps and jungles, attended with dangers from men and wild beasts, and even worse from the terrible African fever. Discouragements were many and travel very slow, but after two and a half years Mackay and one white companion reached the king's palace, and were warmly welcomed by Mutesa. He showed every sign of being glad to have them in his country. He supplied them generously with food. He

gave them huts to live in. He gave them land on which they and the natives they taught built a mission house and school building. He listened attentively at court to their messages and asked if they had brought the white man's "Book." "Then my heart is good," he replied.

Mackay found the natives of Uganda brighter and more advanced than any he had seen in Africa. He at once set up his blacksmith's shop and they came in crowds to watch him at his work. He built a wonderful house, introduced a cart, made a magic lantern, set up a printing press, and was boat-maker, bridge-builder, and school-teacher. The people learned to love and trust him, and day by day and night after night he was by word and deed teaching these Uganda men and boys about the Carpenter of Nazareth and the love for them of the King of Kings.

All went well for a time, then Arab slave-dealers tried to oppose Mackay's work. Before the white man came Mutesa had listened to the Arabs appeal that he become a Mohammedan. When he ordered the Christians Sunday observed and the White Man's Book

read at court the Arabs were angry and they poisoned his mind. A fatal illness seized King Mutesa, he vibrated between loyalty and cruelty to Mackay and the native Christians, and finally returned in despair to native sorcerers and magicians. He died and his son Mwanga, a well-nurtured lad of seventeen came to the throne. He hated the Christians and cruel persecutions came. But the persecutions only increased the number of those who came to Mackay desiring to be baptized.

News of these conditions reached England. A young man by the name of Hannington was consecrated Bishop of Equatorial Africa, and started to reinforce the Mission at Uganda. Unfortunately he and his party of fifty arrived at the time of one of these persecutions. They were attacked and cruelly murdered, only four of the party escaped. Bishop Hannington's dying words were, "I am about to die for the people of Uganda, and have purchased the road to them with my life."

Finally Mackay made up his mind that his presence at Uganda's capital simply continued to stir up opposition, and for awhile

at least it would be better for him to go elsewhere. He went to the south shore of Lake Uyanza, where he established another mission station. Here he spent much time in the translation and printing of portions of the Bible. Stanley met him here and urged him to return to England for rest and refreshment. "Not until some one comes to take my place," he replied.

The dreaded fever seized him again and in four days he died, after fourteen years of constant service to win the black man of Uganda to his Master.

What did it all amount to? Look at Uganda to-day for the answer. If you should go there to-morrow you would not have to endure the long tedious march through the swamps that Mackay had. You would go in a comfortable railroad train from the coast to the Great Lake. You would not find heathenism as wide-spread as it was in Mackay's day, but in many places you would find native Christian churches where you would be welcomed. The reason for these changes is that Mackay and men like him gave their energies and their lives that the people of

Uganda might be won to Christ. The work has been well commenced, but is by no means done. The native Christians who are there need help and encouragement, and it depends upon the boys and girls of to-day giving Uganda not only roads and translations, but Christian merchants, doctors, nurses, engineers, and teachers that these people "may have life and have it more abundantly."

CHAPTER VII

WINNERS OF THE ISLANDS OF THE PACIFIC

SECTION 22. SAVAGE ISLANDERS IN THE SOUTH SEAS WON BY SAILOR WINNERS

We have followed the Winners of the World as they have journeyed on from Palestine through the black forests and over the mountains of Europe across the seas to the Americas in the new world, and into the jungles of the Dark Continent. Now, at the opening of the nineteenth century, we are going to see how brave men sailed the seas to carry the message of God's love to millions of savages living on " thousands of green little islands," scattered throughout the basin of the Pacific Ocean.

Do you remember that adventuresome Captain Cook and how the book that he wrote about his travels made Carey want to go to India? That same Captain Cook visited these

South Sea Islands, and the stories that he told of the people that he found there made a great impression upon some people in London, and a few of them banded together and formed what was called "the London Missionary Society." Their purpose was to send men to win the savages on the islands in the Pacific Ocean to Christ.

They decided to begin work on a little island, about half way between South America and Australia, called Tahiti. We want to remember this island because it became a sort of missionary great-grandfather to all the rest of the Pacific Islands.

One morning in 1796, thirty men, four of them ministers and the rest tradesmen, with three women and as many children, set sail from England, in a little ship called the *Duff*. This was the first of quite a fleet of missionary ships. It was not a steamer, but a very slow sailer, and it was seven long, weary months before they reached Tahiti.

They found the island a very beautiful place, just as Captain Cook's book had described it. No other white people had been there, and the natives received them kindly

at first. They found the people were tall with dark skins and straight black hair. The island is very near the equator and the heat there is very intense. Almost all the food grows abundantly and living calls for little exertion on the part of the islanders. When the Englishmen came they found the people living in rude huts made from grass, and that for the most part they were a savage, lazy, and warlike people. They were very superstitious and lived in constant fear of evil spirits. The people on the other islands were much the same, only many of them were even worse than the Tahitians. The reason for this is a very sad one, because it is due to the influence of the white men. The first white people that these natives saw were sailors and traders, who came to their islands, and did them more harm than good; taught them wicked things, sold them liquor and firearms, and kidnapped many of their women and children to sell as slaves. This of course angered the natives and made them hate white men. Our missionary ship, the *Duff,* landed at Tahiti because no white people had been there before.

The missionaries saw many sad sights on this beautiful island. The people spent their time in fighting and killing, and worst of all, roasting and eating their enemies. As the Englishmen lived among them they discovered that there were forty words in the Tahitian language for murder, but not one word for love, or kindness, or mercy.

It took many long years of patient work for the Englishmen to learn to talk with them, but it took only a short time for these savage people to see the kind and loving lives these Englishmen led, and in time this had its effect. After sixteen years of patient work, one day one of the missionaries was walking in the woods and he heard a little native boy praying aloud to God Jehovah, and then the missionary knew that the seed of God's love, planted so many years before, had sprung up and was commencing to grow. It had taken many years for the first shoot to show, but after that it was wonderful how rapidly the "Good News" spread.

It reached even King Pomare, and one day he ordered the people to bring out all their idols and make a great pile and the priests

to burn them and promise to worship the God of the white man. His own idols he collected and sent to England to show the people there, he said, what foolish gods the people in Tahiti once worshiped.

One of the missionaries had learned enough of the Tahitian language to translate the gospel of St. Luke. A printing press came from England and King Pomare struck off the first pages of the Tahitian Bible. The king now made new laws for his people founded on the Ten Commandments, and then they began to think pretty hard about the eleventh commandment. What is it? Who were the neighbors of these people?

Yes, the people who lived on these other islands had begun to hear strange things of the people of Tahiti and the new God of Tahiti. Men from some of these islands had been shipwrecked on Tahiti and had been treated kindly instead of eaten. They had returned home and told their people of the strange things that were happening there, how idols had been destroyed, fighting stopped, and great white men teaching the people a new and wonderful way to live. Some of the

neighbors wanted to know more about this new religion, and one day two natives from the island called Fiji came to Tahiti and asked for a teacher to return with them to teach their people about the new God of the Tahitians.

About this time a new Winner came to Tahiti from England. His name was John Williams. He believed very much in that eleventh commandment or as Christ called it, "The Second Great Commandment," and he wanted to help the people of Tahiti to carry it out. He found some of the people ready to go with him, but first of all they must have a boat to go in. Now John Williams had always been what we call a " handy lad " and he was not afraid to work hard with his hands. On the way from England he had examined very carefully how the ship he came in was made, and when he reached Tahiti, although he had no saw, no sail cloth and no nails, he built a boat which he named the *Messenger of Peace.* The people helped him, and from their mats they wove a sail, for ropes they used the tough fiber of one of their trees, wooden pegs did for nails, and

the rudder he made out of a broken pickax and big hoe. It took five months to build her, but in the end she floated bravely off and minded her helm, and bore him obediently.

Nothing ever daunted him, no difficulties could discourage him. He said, "I am in the best of services for the best of Masters and upon the best terms. He who helps me is twice my friend."

When he landed on an island he taught the people how to build houses to live in, how to plant grain and sugar cane, and other things for food, and best of all how to "love their neighbors," in fact how to live right and serve the "Living God."

He made friends with the natives and visited many of the islands in the South Seas. His last voyage was to the New Hebrides to the Island of Erromanga, often called "the Martyr Island." The people on this island were very cruel and bloodthirsty. They had good reason to hate the white people, for the traders and slave dealers had been very cruel to them. Before John Williams had a chance to give them his message, they killed him.

But they could not kill his work. Many

years later two native Christian lads, who had been trained in one of the schools Williams started, carried the message again to Erromanga, and gave it to the very man who had killed their great white friend. From that time until now Tahiti has been sending out Winners to islands all over the South Seas.

There are three things we want to always remember about John Williams.

1. He made the best use of every gift he had.

2. He made use of every minute and never gave up.

3. He kept Christ's Second Great Commandment all his life and taught all his friends to keep it also.

SECTION 23. CANNIBALS CHANGED TO CHRISTIANS BY THE LABORS OF THREE JOHNS

Do you remember the name of the island where John Williams was killed by the natives before he had a chance to give them his message?

Near this island of Erromanga, in the New Hebrides group, are three other little islands, Aneityum, Tanna, and Aniwa, and although they are small islands and look like only tiny specks on the map, the men who won these people to Christ were great soldiers in the Christian army, and many native soldiers and servants have gone with the message from these little islands to hundreds of other islands in the Pacific Ocean.

To-day we shall hear about three of these men, all by the name of John (read St. John 1:6-14).

1. John Geddie, who went to Aneityum,
2. John Paton, who went to Tanna and Aniwa, and
3. John Coleridge Patteson, who went to many of the Melanesian Islands.

"Little Johnie Geddie" as he was called when he was a little boy in his home in Nova Scotia, used to read all the stories he could find about the men who went to live among the savages on the Sandwich Islands and in the South Seas. He was full of the daring spirit of these men and was glowing

with a desire to do as they had done, and teach these people and try to win them to Christ.

Most of the people whom Johnie Geddie knew were farmers and lived a good distance apart. He used to mount his old white horse, whose name was Samson, and ride around the farms and tell the people the stories he had been reading. The people liked him and listened to him because they could not help it. When they came together at church they would talk over his visits and his stories and as he grew older, and more in earnest about going himself to these savage people across the seas, his neighbors stood by him and promised to raise the money for his support whenever he chose to go

At last, in 1848, with his young wife, he set forth and commenced his work in the island of Aneityum. The natives let him land but he was not very warmly welcomed. The chief said to his followers, "You musn't hurt the white men, but you may steal from them as much as you like, and by and by they will be tired and go away." But John Geddie had not came all the way from Nova Scotia,

over nineteen thousand miles, to get tired easily. He built himself a house and set to work to learn the language of the people. He could not make the natives talk at first, but by offering them a biscuit for each word they said, he succeeded in coaxing away from them some knowledge of their speech.

He was not a strong athletic man like Bishop Selwyn and John Coleridge Patteson, but he had an unbounded stock of patience and tender love for these queer little brown brothers of the South Seas, and by sheer goodness and gentleness, kindness "in sickness and in health" he finally won the warmest love and loyalty from them, not only to himself but to his Master.

A great change came over the island. The natives built a church that would hold over a thousand people, chapels and schoolhouses were scattered all over the island, and a form of government was established.

In twenty-five years Mr. Geddie's work was ended, but no one could ask for a nobler record than the words which his native children placed in the church he had taught them to build and to love, "When he landed

in 1848 there were no Christians here, when he left in 1872 there were no heathen." Since then more than fifty winners have gone out from Aneityum to pass the message on.

Not far from Aneityum is the island of Tanna. Before 1858 several winners had tried to teach the savages on this island, but they all had been killed or driven away. In that year John G. Paton, a Scotchman, from a highland home of plain living and high thinking, took up the difficult task of winning Tanna. He has written a wonderful book of his life, which you will want to read some day. In it he says, "When we began work among them, they were all painted savage cannibals, without clothing and without any written language. The women had to do all the plantation work, while the men were engaged chiefly in war or in talking about it."

There was nothing the natives didn't do to him. They stole from him, they burned his home, they tried over and over again to kill him. His young wife and little baby died and he had only one native friend, old Abraham, who stood by him in all his trouble.

But bad as the natives were his greatest

troubles came from white men, traders, who visited the islands. They persuaded the natives that all their troubles came from Paton and " the Jehovah worship." They wanted to have full control on the island and they took a very cruel way to accomplish it. They put on shore from a trading vessel four men who had the measles and left them to scatter the disease. It spread like wildfire over the island, and the poor natives died by hundreds. The people were roused to fury against all whites. To add to the commotion a hurricane tore over the island. Then they were sure the gods were angry with them for letting any white men remain with the "Jehovah worship." Paton was at last forced to believe that work must be given up at Tanna for the present.

He went to Australia, England, and Scotland, and told the people about the work that must be done to win the people in the New Hebrides. He asked the Sunday-school children to help him buy a boat for his work in the South Seas. They did it, and he went back to work in a beautiful little craft that he named *The Day-Spring.*

This time he settled on Aniwa, an island near Tanna. The natives were surprised to see him back, they thought they had frightened him away for good. Now they schemed together to harm him by witchcraft, for everything else had failed. They offered him a site on the top of the sacred hill where they thought the gods would surely kill him when he commenced to build. But their superstition was the very means by which Paton finally won them. The dry season was long on Aniwa, and the natives were often sorely in need of water before the rain came. Paton decided to dig a well. He told them that his God would send him rain from the earth. They thought he had gone mad, but soon they saw the clear water bubble up from the big hole in the ground. They tasted it and found it good.

This proved to be the turning point in winning Aniwa. The chief became convinced that the "invisible Jehovah God" was stronger than the idols they had worshiped, and he led his people in destroying all of them. He was a great help to Mr. Paton during all the rest of the years of his life. The work grew

rapidly, schools were built, the Bible translated, the children taught, the sick treated and new industries introduced. In 1900 Dr. Paton was in this country and he said then that Aniwa was more openly and reverently Christian than any other community he knew.

He returned to his post after trying to persuade Christian governments not to sell fire-water to the natives of the South Seas. He died in January, 1907, at over eighty-three years of age, while still "on guard."

We turn now to the big island called New Zealand, south of Australia. In 1841, the Church of England appointed Bishop Selwyn as Bishop of New Zealand and the South Seas. As soon as he had started the work on the island of New Zealand he set sail in a little ship to visit the islands at the north. He soon discovered that there were thousands of dialects and languages used on these islands, and that to carry the message to them would require many Englishmen and many years of study. Instead of this, he conceived the plan of bringing bright boys from the largest of these islands to a school where with teachers he could prepare them each to

go back to his own island to teach his own people. He returned to England to secure teachers for this school.

One who heard his appeal and offered himself for this work was John Coleridge Patteson. When Patteson was a little boy at Eton, and Bishop Selwyn was home for the first time, he heard the Bishop tell about the people in the South Seas, and he resolved then that when he grew up to be a man he would go with Bishop Selwyn. Now he had graduated from college, the bishop was again in England calling for men, it was the chance he wanted, he took it and went back with Bishop Selwyn.

Patteson was exactly the kind of man the bishop needed to teach these bright little boys that he gathered up each year when he sailed about among the islands and took them away with him to the school established at Norfolk. He became teacher, father, brother, friend and playmate to his boys. He taught them cricket, printing and weaving; he nursed them when they were ill; he loved them dearly and they put their hands in his and followed wherever he led them.

In 1861 Patteson was made missionary bishop of Melanesia, and continued cruising, teaching and preaching for ten years. Then one day as he was sailing in the Southern Cross, among the Santa Cruz Islands with some of his native helpers, he landed on the little island of Nikapu. Now the natives on this island were just then in a very revengeful state. Their chief was away and recently the slave-traders in a ship painted in imitation of Patteson's, and with one of the men dressed like the bishop, had enticed five of the natives on board, kidnapped them and sold them into slavery. The bishop went unsuspectingly ashore, trusting in the regard with which he was held throughout the islands. As he disappeared among the trees, those on board saw arrows fly. Alarmed, they set out to look for the bishop. They saw a canoe floating out towards them. In it lay the body of their beloved bishop, five wounds in the breast, and over them a palm branch tied in five mystic knots. It was learned later that the deed was in retaliation for the kidnapping of the five natives at the hands of the white traders. When the chief returned and the

islanders learned whom they had slain they were broken hearted and punished the murderers of the hero-bishop.

On the little island now stands a simple iron cross, twelve feet high, bearing this inscription:

In Memory of
JOHN COLERIDGE PATTESON, D.D.,
Missionary Bishop,
Whose life was here taken by men for whom
he would gladly have given it.
September 20, 1871.

Queen Victoria, when she heard of Bishop Patteson's death, appealed to Parliament for more men and for more money for the people in the South Seas; and there are now more than twelve thousand baptised persons in the native Church of Melanesia, and there are several churches and schools on the very island where good Patteson gave his life for his enemies.

In London in the rooms of the Church Mission Society may be seen in a glass case the palm branch tied with the five mystic

knots, an eloquent call to the boys and girls in our Sunday-schools to follow where the hero-bishop so nobly led the way.

SECTION 24. THE WINNING OF THE HAWAIIAN ISLANDS

On our cruise through the island world of the Pacific we sail now north of the equator. Midway between the two great continents we come to the islands named by Captain Cook the Sandwich Islands, but now called the Hawaiian Islands.

Here at the "Cross Roads of the Pacific" we are on United States soil and under the "Stars and the Stripes," for in 1898 the Hawaiian people offered their islands to the United States as a gift, and they were annexed.

The islands are very beautiful, with lofty mountains and fertile valleys. The climate is a mild summer all the year round.

If we had landed here in 1778 with the bold adventurer, Captain Cook, we should

have found the natives in many ways similar to those on the other islands that we have visited, although they were never cannibals. The chiefs and petty chiefs held the common natives in a state of practical slavery. The priests held all the people under a highly developed system of "tabu." They made many places and objects, especially of food, sacred. The rules of the tabu were particularly hard upon the women and children. Their religion was a mass of superstitions and their idols were most hideous.

There was a belief among the Hawaiians that their God Lono left Hawaii long ago and would some day come sailing back to them. Therefore when Captain Cook in his beautiful ship and his pale faced sailors appeared among them, the news spread that the God Lono had returned to earth. The king and all the people received him with honors and showered their choicest gifts upon him. For about a hundred days the white faced strangers stayed in their winged ships at the green islands, but they brought no message of love, of peace, or of good will to these poor natives. Instead they showed themselves

more beasts than men. In awe the people saw the temples pillaged and the tabu broken. Then one of the sailors died and the people cried, "These are no gods, but men like ourselves," and in anger they turned upon them, and Captain Cook was killed.

For nearly ten years no European visited the islands. In the mean time two American sailors had been captured and by their knowledge of the use of gunpowder had assisted the king in uniting all the tribes under one powerful state. The sailors became chiefs and gave the king new ideas of law and justice. Then came the English explorer and Christian gentleman, Vancouver, who did much to undo the harm done by Captain Cook and his men. Bishop Stanley says of him: "In 1792, Vancouver made his first visit to the islands and proved a great blessing; he introduced cattle and many kinds of grain and fruit, and he and his men were always looked upon as the guests of the nation. He gave the king much valuable advice in regard to his intercourse with foreigners, the management of his kingdom, the discipline of his troops, etc. He also told him of the one true God, Creator

and Governor of all mankind; that their tabu system was wrong, and that he would ask the King of England to send to them a teacher of the true religion." He kept his promise to the Hawaiian king, and put the matter before the people of England; but the winning spirit of the nineteenth century had not begun then and the religious condition of Hawaii aroused no interest among churchmen and the English Church lost a great opportunity.

But gradually the gospel seed which had been planted in the island took root and a readiness for Christianity grew up. Some travelers from Tahiti brought the wonderful news of the overthrown idols there and the worship of the Prince of Peace. When in 1819 the king died, the tabu was broken, the idols lost their hold on the people and many of them were destroyed. The situation was a strange one; a heathen people had tired of their foolish idol playthings, and had thrown them into the sea, and they stood on the threshold of a new life with arms outstretched, crying in vain to England to send them a teacher of the New Way.

Although England turned a deaf ear, God

used a little runaway lad to help America hear the call of Hawaii and respond to it.

One day in 1809 a gentleman in New Haven saw on the steps of Yale College a lad of about thirteen curled up in a heap crying. He stopped and spoke to him and learned his story. His name was Henry Obookiah and he was a Hawaiian boy. He saw his father and mother and little brother killed in war, and to escape capture he ran to the water and crawled away on board a ship that was in the harbor. When the captain found him he was kind to him and brought him to his own home in New Haven. A new world opened before the eyes of the runaway lad. His mind was powerfully stimulated by all that he saw and heard about him, and a burning desire for an education, which seemed hopelessly out of his reach, awoke in him. It was in a moment of utter despair that the gentleman found him. Friends became interested in him, his education was provided for, and during the next ten years he worked earnestly to fit himself to go back to teach and win his people, then typhoid fever seized him and he died. But he had

opened the door. Many people had heard of him, and a party of seventeen left Boston in 1819 to go to Hawaii in his stead.

They reached there just after the king's death, when the idols had been destroyed and the people were without a religion. Then began one of the most wonderful conquests of Christ's soldiers. The rulers became Christians and bravely and patiently taught their people. Books were translated into the Hawaiian language, schools were started and the king issued a proclamation ordering every one to attend them. In them could be seen aged men and women learning their letters with their little grandchildren.

Idolatry was overthrown, but superstition and fear were deeply embedded in the hearts of these simple people, but so too was their love and loyalty to their rulers. A story often told and dearly loved in Hawaii shows this plainly:

Kapiolani, the ruler of a large province, had accepted Christianity with her whole heart and mind. She had, with her own hands, destroyed idols, tended the sick and suffering, and founded schools. In the district

where Kapiolani ruled was the world famous crater of Kilauea. In the frightful depths of the burning lake of lava, the goddess Pele was thought to dwell. Kapiolani resolved to free her people from the bondage of the terrible fear of Pele. She traveled on foot a hundred miles over hot lava beds to the very brink of the awful crater. There, in sight of eighty of her subjects, who had followed her weeping, she defied the crater goddess Pele; hurling stones into the sacred lava and saying "Jehovah is my God. I fear not Pele. He kindled these fires, you must serve and fear Him." Then she knelt and worshiped the true God in the presence of the awe-struck people, and the power of Pele was broken forever.

Many changes have swept over these beautiful islands during the last hundred years. The long-looked-for English teachers came about the time of the great Civil War in America, and were warmly welcomed by the king and queen, who with their ancestors had so frequently begged England for them since Vancouver's promise. The king translated the Book of Common Prayer for the

people, and partly in memory of him St. Andrew's Cathedral was built. The life which centers about this house of God is typical of what the soldiers of Christ have been doing to win "all sorts and conditions of men" who have come to call Hawaii home. The climate, the position between the two continents, the wonderfully fertile lands, the political conditions and other causes have brought to these islands, men from east and west: Chinamen, Japanese, Koreans, Americans, Brazilians and Portuguese. In the Cathedral every Sunday are services conducted in four different languages, and in every school there are boys and girls of many different races. (See picture, *Spirit of Missions,* Feb. 1904, page 84.) If at the Cross Roads of the Pacific we can win and train the brown, yellow and white boys and girls to be loyal soldiers in Christ's army they will win the boys and girls of all lands.

Before we leave the Hawaiian Islands we want to pay a visit to the little island of Molokai. During the last thirty years the greatest changes have taken place in this island and all through the efforts of one man, Father Damien, the Winner of the Lepers. He was

born in Belgium in 1840, and the spring of 1873 found him in Molokai. He had come here to devote himself to winning the nine hundred lepers, here sequestered from all parts of the Archipelago. When he came the place was like a vast cemetery, an inferno. By his heroic love and limitless tact and wisdom he made it an abode of virtue and comparative happiness; but in April 15, 1889, he died, "a victim of his own devotedness; in the triumphant horror of his leprosy." But heroic men were not lacking to take up the work he was obliged to lay down. His example of thoughtfulness and love for these poor outcast people has been followed in a greater or less degree by many noble men. An instance is noted in the recent act of Admiral Sperry (1908), who, in taking the United States fleet around the world, permitted the ships to pass near enough to the shore of Molokai for the lepers to see them. He received a letter of thanks from the lepers, which said in part:

"These sixteen battle ships, having the full confidence of America, came down the lane with a friendly nod and passed on, so dignified

and beautiful, this early June morning. Our abode has been called 'Molokai the Blest.' It has surely been so this day."

The Admiral did not forget that these lepers too are Americans whose pulses can thrill with patriotic love at the sight of the "Stars and the Stripes." The Christian Church needs to remember that Molokai can be called "the Blest" only so long as Christian men and women live and teach there the message of the Great Physician.

SECTION 25. THE MESSAGE CARRIED TO THE PHILIPPINES.

Our Sailor Winners take a long sail now away to the Philippine Islands east of the coast of Asia. These islands were almost unknown to the boys and girls of the United States until, on that day in May in 1898, during the Spanish War, when they became a part of the territory of the United States. Since then soldiers, merchants, lawyers, teachers, nurses, doctors and Christian Winners have sailed in large numbers to the islands

and many of them have gone from America. Let us see what is the work that they found to do there.

The first European to enter the life of the Filipinos was the explorer Magellan. That was almost 400 years ago, for he discovered the islands in 1521, and gave them to his sovereign, Philip II of Spain. That is why they are named "Philippines." Then the royal proclamation went forth that the islands should be entirely Spanish, in government, in language, and in religion. "All the King's subjects shall be Catholic," was the cry.

To accomplish this, bands of friars were sent from Spain to the islands. They settled for the most part among the largest tribes and on the coast. They built churches and conducted the service always in Spanish. They established schools and taught, but only in Spanish. And so in course of time there grew up on the islands three distinct kinds of people, which we find there to-day. The first class is made up of the brightest Filipinos, who have lived mostly at or near the seaports and have come in contact with the Chinese and other races in the exchange of

goods. These Filipinos speak Spanish and many of them have been baptised and confirmed in the Roman Church, and the sons of the well-to-do have usually been sent to Europe for their education.

The second class is composed of the natives who have lived farther inland and among the mountains, and are for the most part farmers, having been taught the simplest forms of agriculture by the Chinese. These people are divided into several tribes, among them are the Igorrotes in the mountains of northern Luzon. In the southern islands are the Moros, who are fanatical Mohammedans and have caused the United States much trouble and bloodshed. The condition between tribes has been almost constant warfare. As the friars made little attempt to learn the dialects of these different tribes, they influenced their primitive religious ideas but little. These centered about a mass of superstitious belief in the Anitos, or spirits of the dead. These are thought to surround the community in which they once lived, and to be the cause directly or indirectly of all sickness and death. Because of fear of the Anitos a young child

must never be left alone, and the cradle is unknown among these people. They still have a curious custom of community living. Each family has a small grass hut in which the parents and children under two years of age sleep on the earthen floor, and where in bad weather the daily meals are devoured. In fair weather the food is prepared and eaten in the open space in front of the hut. In each village or pueblo there is an olag or dormitory for all the girls and another for all the boys. Here they sleep each night until they marry. The women do as heavy work as the men, and among the Bontoc Igorrotes the only beast of burden is the human being.

The third class on the islands are the, as yet, almost unknown "Negrito." They are a diminutive black folk, with frizzly hair flat noses and round heads. They are timid savages, who live in the thick forests in the interior of the islands and scurry away like rabbits at the approach of the white man. As yet civilization has not touched them.

Spain in the main failed in winning the Philippines because the friars were too narrow-minded. During the four hundred years,

while the rest of the world was progressing, they remained stationary, and the people to whom they ministered outgrew them and became impatient under the Spanish Catholic yoke that bound them. European education opened the minds of the well-to-do youth, and unjust taxes and exorbitant fees for funeral and marriage rites imbittered the common people. All freedom of thought was impossible, for opinions not authorized by the friars were punished by banishment or death. Discontent and a determination to banish the friars grew; rebellion and acts of great cruelty followed. Dr. Jose Rizal became a martyr for Philippines' freedom. He was a brilliant pupil in the Jesuit school at Manila and then went to Europe to complete his education. While there he became convinced that the only thing to save his island home from its condition of bondage and tyranny was to banish the friars. He wrote several books expressing these ideas. He returned to Manila, was arrested and executed for daring to think. This was as late as 1896. His dying words were: "What is death to me? I have sown the seed; others are left to reap."

And now one of the great wonders of history takes place. Surely "God moves in a mysterious way, His wonders to perform." Freedom to know and worship Him came to the Filipino from a most unexpected quarter. In far-off Cuba a shot is fired by Spain into a United States man-of-war. "Remember the Maine" is the country's cry, and war between the two countries is declared in April, 1898. Commodore Dewey with his American fleet is in the Pacific, off the coast of Manila. A large Spanish fleet is there also. The war news reaches both commanders, and on the morning of May 1 the word is given, the guns open fire, and the entire Spanish fleet is sunk in Manila Bay. On the American side it was a bloodless battle, for not a man was lost, and not a ship was seriously injured. By the treaty of peace the Philippines were ceded by Spain to the United States and the "Stars and Stripes" floated over Manila. Armed resistance on the islands followed; American troops were placed throughout the archipelago. People in the United States were divided as to the wisdom and justice of holding the islands, which had so strangely come into the

possession of the nation. Finally it was decided that they could not be given back to Spain; they could not be left to fight constantly and ignorantly among themselves, and that the United States must establish civil government on the islands and *teach* them citizenship and Christianity.

Eight hundred friars left Manila when the Americans came, and with the raising of the flag of liberty went the freedom of the open Bible. Since 1902 the Filipinos have been buying Bibles for themselves at the rate of five thousand per month. But they are like the man of Ethiopia reading the prophet Isaiah to whom Philip said, "Understandest thou what thou readest?" and he said, "How can I, except some man should guide me?"

To guide the Filipinos has become the God-given task of Americans in this century. To win them to Christ requires the labors of many different kinds of workers — Christian statesmen, teachers, doctors, and nurses.

The government has placed many men of signal ability and absolute consecration in the islands to perform the difficult task of bringing order out of confusion and to establish

justice and freedom. One has established an exchange or produce market to do away with the custom of plunder for daily bread; another has directed the building of a road, which is becoming a highway for the Messengers of the Prince of Peace.

The chaplains of the army were the first Protestant preachers and teachers to administer to the native people. Clergymen of all churches were soon on the field and they found a varied work before them. First there were the many Americans and Europeans, scattered sheep of various folds, sadly in need of a shepherd. If the natives were to be won to Christ, the men and women whom they saw from Christian countries must be strengthened and helped to be worthy soldiers and servants of Christ. Then there were the pagan tribes whom the Roman Church had never reached and the discontented and rebellious Filipinos who had turned away from the religious instruction of the friars and were without any leaders.

In several places seeds had been sown which prepared the way for the success of these Protestant winners. In one place forty years

before, Padre Juan, a friar quite different from the others, had gone among the peasants, winning their love, reading to them from the Bible and telling them that some day true teachers would come among them bringing them the Bible and teaching them to read it. When the Protestant winners began to preach and teach among these people the news spread like wild-fire that the true teachers that Padre Juan had promised had come, and the people flocked from all the villages round about "to see and to hear." They would walk fifteen or twenty miles and would come on Saturday night, bring their own food and sleep on the bare floors and stairways of the missionary's dwelling or the church building, so anxious were they to attend the Sunday services.

But as one of our winners on the field has said: "Mere precept or instruction on Sundays, or even daily, will not be sufficient to change the gross customs of these people." They need teachers to *live* among them and show them by example what Christian living is. One of the best tools to bring this about is the school. The government realized this,

and in August, 1901, five hundred men and women school teachers landed on the islands and immediately set to work to instruct the boys and girls, and establish a national system of public schools. These shy brown children began to study English, and they learned rapidly, so that now most of the first and second grade schools are taught by Filipino men and women who were trained by this first load of American school teachers. A prominent Filipino said: "The Filipinos have three great needs, and none of them is independence. The first is schools, the second is more SCHOOLS, and the third is MORE SCHOOLS."

Chief among the laborers in the field of winning the Filipino have been the doctor with his much-needed co-worker, the nurse. Beside relieving suffering, the doctor and nurse more than any other can free these simple ignorant people from their terrible fear of the Anitos. Dispensaries and hospitals have been opened wherever there have been doctors or nurses to do the work, and in every place where one child or person has been treated he or she has always brought another.

Tender care for their poor sick bodies has often opened the way to win them to the loving Master.

To guide the Filipinos aright the Government has sent strong leaders into the islands; to win them to Christ, the Christian Church has sent many of its best men. Conspicuous among them is Charles Henry Brent, Bishop of the Episcopal Church in the Philippines. Bishop Brent has altogether too small a staff of clergymen and teachers and nurses with him, but he is preëminently a leader and is accomplishing a mighty task in the Philippines. What he needs is fellow-laborers.

Henry M. Stanley, in urging the students at Oxford to take up Livingstone's work in Africa, said: "Gentlemen, the opportunity is yours, embrace it."

That is what Bishop Brent and the Filipinos say to the people of the United States to-day. Every door of Opportunity in these islands is wide open to our boys and girls, and it remains for them to go in and possess the land for Christ and His Church.

CHAPTER VIII

WINNERS OF JAPAN

SECTION 26. THE FIRST AND SECOND COMING OF CHRISTIANITY TO JAPAN

About 1200 miles north of the Philippine Islands is the Island Empire of Japan, known as the Sunrise Kingdom. It is composed of four large islands and about two thousand small ones. Putting the islands all together we would have a land nearly as large as the State of California, but with a population one-half that of the whole United States.

It is called the Sunrise Kingdom because it is so beautiful that it seems to be a fitting place for the Sun to be born each day. Coming into the harbor of Yokohama in the early morning, before us lie the little gray villages with their thatched roofs shaded by beautiful pines, palms and bamboos; behind are the slopes and ridges dressed in the brilliant green

of the rice fields, while in the distance, behind it all, rises the peerless mountain peak of Fuji, glistening rosy and pink in the morning light.

Several hundred years ago the sun rose on the same beautiful country as to-day, but how different were the people. In the beautiful land which seemed to spell Peace, fighting was everywhere, while one clan or tribe tried to put down other clans or tribes. In worship these people were superstitious. Each family worshiped its household god, kept on a sacred shelf, and in addition worshiped a "mountain god," a "tree god," a "fox god" — and gods made to stand for most anything and any force. So many were there that they were spoken of as "the eight million gods and goddesses."

In 1542, Francis Xavier, a missionary of the Roman Catholic Church, made the first attempt to win this beautiful land and its people to Christ. At that time he was living and teaching in India. One day a man who had run away from Japan, because he had committed murder, came to Xavier and sought peace in his trouble. He told Xavier about

his home land, and so interested him that together they journeyed to Japan. For two years and a half they worked with great success. They traveled over much of the country and in almost every place won some followers. In one place they received a cordial welcome from the ruler of the province. This man became so interested that he appointed a day for a public discussion, and after it declared himself a follower of Christ. Within the next fifty years over two million Japanese were won to Christ and two hundred ministers appointed. During this time embassies were sent to Europe to visit the Pope and express to him the loyalty of the Christian Japanese.

About 1600 a sudden change took place. Civil war broke out between two great Japanese soldiers. These were the beginnings of dark days for the Christians, for the stronger and more successful of the two soldiers had no regard for Christians. One day he discovered that a prominent Christian was leading a plot to betray Japan. Immediately persecutions of the Christians began. Tens of thousands were killed; the story is told of

one group of twenty-four who were arrested. When they refused to trample on the cross they had their ears and noses cut off and were led to crucifixion with this signboard carried before them: "These men are to be executed at Nagasaki because they preached an evil religion."

So complete was this persecution that in less than a hundred years from the arrival of Xavier no one could be found who dared openly to profess himself a follower of Christ. All over the empire, in every city and village, beside the roads and on bridges were great notices which read:

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command shall pay the forfeit with his head."

For over two hundred years these boards looked down on a land where the name of Christ was not spoken and a prayer to God was not heard. Japan became a hermit nation, all ports were closed and all Japanese were forbidden to leave their country. But

silence and isolation are impossible in our great big modern world. While Japan kept to herself, the world about her developed. People traveled. As they passed and repassed the closed gates of the Sunrise Kingdom, they longed to enter. They longed to buy what Japan had to sell; they longed to sell to Japan things that would make the life of her people better and happier.

In the work of opening Japan the United States led. In 1852 Commodore Perry, in command of a fleet of seven men-of-war, entered the harbor of Yokohama and dropped his anchor. Later he delivered to the ruler a letter from the President of the United States demanding protection for sailors wrecked on Japan's coast, and asking for an open port for supplies and trade. With tact and consideration Commodore Perry accomplished his purpose, and the two hundred years of Japan's silence and isolation was broken.

One treaty followed another, and the light that streamed in through the open door began to show the Japanese to themselves. They saw that the world had many things that they lacked. Wider and wider they

opened the door, that some of the blessings of modern civilization might enter. With these blessings came again the Winners of the world for Christ. The old signboards were taken down, Americans were granted the right to erect churches, schools were organized, and the life of New Japan began. At first the messengers of Christ endured opposition, but as the new life developed, prejudice gave way, heathenism began to weaken and Christianity to triumph.

The 17th of March, 1865, will always be remembered because a wonderful event happened in Nagasaki. When the new Roman Catholic Church was opened, there came to the priest a group of men representing the people. This was their message: "In our hearts all we who are present are the same as you, and at home nearly every one thinks as we do." Then it was disclosed that in and around Nagasaki over 10,000 people had kept up Christian prayer and practices through the two hundred years of enforced outward silence.

In 1880 the first Japanese Bible was pub-

lished, and to-day there are thousands of native Christians, respected and trusted, and occupying high places in the government.

SECTION 27. NEESIMA, THE PAGAN BOY, WHO BECAME A CHRISTIAN WINNER, AND VERBECK, THE FOREMOST TEACHER OF NEW JAPAN

On February 12, 1843, a little Japanese boy was born in Tokyo. His parents named him Neesima. He grew up just as all boys of his day grew, but early showed that he had an unusual religious nature. In these words he described his youth:

"I was obedient to my parents, and, as they early taught me to do, I served gods made by hand, with great reverence. I strictly observed the days of my ancestors and departed friends, and we went to the graveyards to worship their spirits. I often rose up early in the morning, went to a temple which was at least three and a half miles from home, where I worshiped the gods, and returned promptly, reaching home before breakfast."

When Neesima was fifteen years old he borrowed several Chinese books and in one of them read: "In the beginning God created the heavens and the earth." The sentence attracted him, for he had often asked his parents where the earth came from, but had never received a satisfactory reply. He writes about this moment:

"I put down the book and looked around me saying, Who made me? my parents? No, my God. God made my parents and let them make me. Who made my table? a carpenter? No, my God. God let trees grow upon the earth. Although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him." He at once recognized his Maker's claim to love and obedience and began to yield them. He prayed: "Oh, if you have eyes, look upon me; if you have ears, listen for me." From this time his "mind was fulfilled to read the English Bible," and he "burned to find some teacher or missionary" who could teach him. But he waited for six years in darkness, only praying every day to this unknown God.

When Neesima was twenty-one years old he disregarded the laws, hid himself on board of a Boston vessel and sailed away from Japan. Little did he realize when he said good-by to his mother that it would be ten years before he returned.

Arriving in Boston, the owner of the ship, a devout Christian who said that his aim in life was "to make money for God," became interested in the stowaway and took him into his heart and home and gave him the best education that New England offered. Phillip's Academy, Amherst College, and Andover Theological Seminary were the institutions that nurtured him. In the year 1871 he became interpreter for the Japanese Embassy, which traveled here and in Europe to study western progress. As the members of the Embassy later became leaders in Japan, the friendships made during the year were very valuable when he returned to his native land.

In 1874 Neesima returned to Japan and found that great changes had taken place. Rulers and policies had changed. Now the Sabbath was a holiday, and the empire had a postoffice, and the people had newspapers,

while the rugged coast line was studded with warning lighthouses.

Mr. Neesima was offered many high positions by the Japanese leaders who had met him in America, but he refused them all, because his great ambition was to found a Christian college for his countrymen. The story is long but interesting. Beginning with eight pupils, for years progress was made under great difficulty. The Buddhist priest opposed him in every way and it was only after six long years that victory seemed assured. But so patiently and wisely had he worked that he had won all to him and his plans. He died in 1890 and a building had to be erected for his funeral. The procession was a mile and a half long, and in it was a delegation of Buddhist priests.

Another great winner of Japan was Guido Fridolin Verbeck. Mr. Verbeck began as a civil engineer in the great west of the United States, and later decided to give his life to winning men to Christianity. In 1859, when he was twenty-nine years old, and just five years after Perry had opened Japan, Verbeck sailed into Nagasaki to spend his life in winning Japan.

Those were difficult days. He could not say that he was a Christian, much less tell openly the purpose of his life, for all about him were notice boards that proclaimed the reward offered by the authorities for those who taught Christianity. Being a foreigner he even had difficulty to get a house to live in. Day in and day out he lived a quiet life, daily studying the language and trusting for better times. Gradually he drew around him those who wished to study the English language, and soon he quietly formed a Bible class, that became the beginning of quite a school.

One day, after five years of quiet work, a Japanese nobleman named Murato, appeared at Verbeck's door, bringing with him his two sons. He said that months before he had found a little book, written in Dutch, floating in the harbor. Discovering it to be the New Testament, he sent to China for a Chinese translation. He said that the beautiful book had been a great comfort to him, and he wanted to know more about the Christ and His religion. The interview lasted many hours, and in the end Murato said:

"I am ready to believe what Jesus taught and to follow Him." On the following Sunday, Murato and his two sons received baptism in Mr. Verbeck's little parlor and the foundation of his future work was laid.

The coming of a nobleman for advice was no unusual event in Mr. Verbeck's life. His wise judgment was recognized, and in the building of New Japan, his advice and counsel were sought by men of influence, cabinet ministers, diplomats, and heads of government offices.

As Japan advanced in its new life it was decided to organize a government school, in which instruction would be given in military science, political science, criminal law, and medicine. Mr. Verbeck was chosen as one of the four instructors. The school thus organized became the Imperial University, and in 1871 so great was its success that it had nine hundred and ninety-six students, and refused admittance to two hundred more for lack of accommodation.

Mr. Verbeck was no longer the unseen and unknown worker. He was now not only by himself, but by the young men whom he

had educated, a power in national affairs. To Verbeck belongs the honor of planning the embassy of 1871. Every detail of the route came from his mind, and so wisely had it been planned that the embassy learned that in all western countries Christianity stands for what is best. As a result of this embassy, edicts against Christianity disappeared from the public notice boards, and a new day for all Christian winners in Japan began.

Verbeck died in 1898 and even the Emperor did honor to his memory.

SECTION 28. JAPAN'S CALL FOR CHRISTIAN WINNERS.

Japan to-day needs and desires the services of wise men. The past is full of mistakes. Japan might have been a Christian Empire to-day and all through the past three hundred years had those early Christian winners been wiser. When they mixed with those who plotted against the government they denied the great Christian principle of being loyal to the government (Matt. xxii:21), "Ren-

der unto Cæsar," etc. This serious mistake Verbeck and Neesima and many others have had to correct by hard work. They have had to show great respect for the government —to be willing to put their main purpose of teaching Christ in the background, and teach other things; have had to show the Japanese that they wanted to help them become a strong and great nation like England and the United States, and when they did this Japan trusted them and then listened to their Christian message.

To-day the Japanese need Christian Winners *who will assist them in educating the people,* Winners who have confidence that true education will be followed by a desire to know the true religion. A citizen of Japan said to an American audience: "Heathen religions cannot continue to exist in the presence of modern education. Educated people cannot be satisfied to worship idols. College graduates will not bow down to images of wood and stone. I thank you all for what you have done for my country. The only hope of Japan is in Christianity." If we should go to Japan to-day we would find many of the old heathen

temples deserted, the priests gone; and the boys and girls instead of numbling prayers before an image, go to schools very much like our schools and learn very much the same that our boys and girls learn. In the glad words of the parable "all things are ready," Japan waits for Christian winners: Christian physicians and nurses who will heal the sick; Christian teachers who will make the schools strong educational forces in the lives of the Japanese youth; Christian philanthropists, leaders in charitable work, who will rescue the fallen and strengthen the weak, and Christian ministers who will ever awake to life and nourish the spirit of Christ which is in the people of the Sunrise Kingdom.

Let us see some of the wonderful work that is being done along these four lines.

Medical

There are many Christian hospitals in Japan. It is said that they annually help about 30,000 patients. One Christian physician tells a very wonderful story. One day there was brought into the waiting room

of the hospital a poor old watchmaker. He was a cripple, a paralytic, and weak with sickness. Under tender nursing and care he soon began to improve, and to show great interest in the daily prayers and Bible instructions that were given at the hospital. When he was well enough to leave the hospital he sought out a Christian teacher and was won to follow Christ. One afternoon the physician was passing his little shop and stopped in to have a chat. The old man was glad to see him, but told him that he did not feel that he was doing his part in obeying Christ's command to spread His Kingdom among men, and this thought made him anxious and unhappy. The physician inquired and learned that though it was impossible for him to walk yet he never missed being carried to the two week-day and Sunday services; he therefore suggested that he stay after each service and tell others of the hospital and how by it he was brought to follow Christ. From that day the old man became a Winner himself, and within a year his wife and five of his friends were baptised into the Christian life.

Educational

Thirty years ago there were few educational forces in Japan. To-day there are schools everywhere, and over one thousand newspapers and magazine besides many book-publishing firms.

St. Paul's College, Tokyo, is the largest Christian College in Japan. It was established in 1874 by Bishop Williams, the first bishop and a great winner, of whom it was said: "He goes everywhere in all weathers and under all conditions to preach, to baptise, to administer the Eucharist, to open mission stations, to instruct congregations, to guide inquiries, to direct and foster the work of any and every means in his power."

Since Bishop William's day this college has grown to an institution where a tuition fee is charged, and yet Japanese boys are turned away for the lack of accommodation. So anxious are the young men for its education that many earn their way there by becoming servants, or carrying papers or milk, or drawing a jinrikisha outside of school hours. This is only one of the many institutions which

needs teachers. (Send to Church Missions House, New York, for pamphlets on St. Paul's College and St. Agnes' School for Girls.)

Philanthropical

Fifty years ago the Japanese did not think it their duty to help those in trouble. If a famine occurred in one province, the starving people would receive no help from neighboring provinces. The benevolent work of Christianity has changed all this. Homes for orphans, discharged prisoners, the blind, the aged, and the lepers, have been founded and won the support of the Japanese. The Red Cross Society has a larger membership here than in any other country in the world.

Religious

Back of all the practical work is the great spiritual force that is born from devotion to Jesus Christ and His command. Although there are Christians of many names: Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians and Roman Catholics, working

in Japan, yet in no land is there so little emphasis on difference, and so great emphasis on union. This united force has effected the old religion, and to-day Buddhists and Shintoists are changing their methods and organizing Sunday schools, Young Men's Associations and works of charity.

A former Japanese statesman said: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

CHAPTER IX

WINNERS OF CHINA

SECTION 29. ROBERT MORRISON, THE PIONEER WINNER (1782-1834)

The last country to open its doors to Christian Winners is the one with the largest amount of territory, the greatest number of inhabitants, the richest products, and the longest history. It is China. Centuries before Moses led the children of Israel out of Egypt, China was a civilized land with a succession of emperors and with arts and trades developed. Of the peoples of ancient history the Jews and the Chinese survive. But the Jews have lost their country, their language and their nationality, while the Chinese, by their isolation, conservatism and exclusiveness, have retained their ancient fatherland and have now a great future to develop.

The Chinese have ever had an unbounded

respect for their immeasurable past, and their faces have ever been turned in reverent obedience to the ways of their fathers. To look forward and *out* has meant to any Chinamen, bold enough to consider it, disinheritance, exile or execution.

It is not strange therefore that the attempts made in the early centuries after Christ and again by the monks of the Roman Catholic Church in the middle ages to win the self-satisfied people of this great land to Christ, failed and as far as we know, their work disappeared.

Francis Xavier, a famous Roman Catholic Winner, who in the sixteenth century established Christianity in Japan, tried to get into China, but he died on a neighboring island before he could accomplish his mission, but other Italians followed him, and did get in, and made many converts, although there were frightful persecutions. There are now throughout China thousands attached to the Church of Rome.

But it remained for Robert Morrison, to become the pioneer of Protestant Christianity in the Celestial Empire at the opening of the

nineteenth century. He had few of the advantages which we would naturally choose for a man who was to become the foremost Chinese scholar of his time.

He was born about a hundred and twenty-five years ago on a little farm in the north of England, near the Scottish border. His father was a laborer and an elder in the Scottish Church. His early schooling was slight and he was generally considered a dull boy, but later in his life when his interest was aroused he proved to have an excellent memory and a decided ability to do well difficult tasks.

When he was fifteen he decided that he wanted to become a minister, but it was necessary for him to earn his daily bread as well as to study. This he accomplished, and when he was ready for a parish he offered himself to the London Missionary Society for service in China, because as he told a friend, his desire was "to engage where laborers are most needed." To fit himself for his task, during the next year he studied medicine in a London hospital in the morning, Chinese with a Chinaman, and a manuscript copy of

the New Testament in the British Museum in the afternoon, and astronomy with a noted scientist in the evening. An excellent combination of circumstances suited to train the patience and endurance of a young man headed for China.

In January, 1807, when he was twenty-four years old, he was ready to commence his work. The East India Company denied him passage to Canton in either of their ships, because they did not consider missionaries a good cargo, therefore he was obliged to go to New York and take passage in an American vessel.

As he was about to step aboard the ship that was to carry him to Canton, the ship owner said sarcastically to him, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," replied Mr. Morrison, with energy, "I expect God will."

He reached Canton in September and found himself alone amongst the cunning, jealous, inquisitive Chinese. Four hundred millions of souls who had maintained so long a seclusion, and who were forbidden under the penalty

of death to teach their language to a foreigner, made the work before him seem almost hopeless. The Emperor of China had proclaimed that the Christian religion was "the ruin of morals and of the human heart," and it was therefore strictly prohibited, and any one who tried to teach it was to be executed or imprisoned. Therefore the only thing left him to do was to acquire the language and make a grammar and dictionary that he might translate the Bible into the Chinese tongue. This became the object of his life.

The utmost secrecy, caution and patience were absolutely necessary for his work. He lived for a time in the cellar of an American factory and through the help of an English friend he engaged the services of a Roman Catholic Chinaman of Peking who had been his teacher for awhile in London when he was trying to read the manuscript in the British Museum. For a time he passed as an American, for as an Englishman it was not wise for him to be known. But it was not long before he found that the Americans, who were protecting him, were somewhat disturbed because of his identification with them, so he

decided to assume the costume of a Chinaman, wear a pig-tail, loose gown and clumsy shoes. He dined with his teacher, ate Chinese dishes with chop sticks, and lived almost exclusively with the native people.

From the first Mr. Morrison had many enemies in China. The British merchants, if not openly hostile, were entirely indifferent to him and to his work. The Roman Catholics were bitterly opposed to the coming of the Protestants, and from the beginning to the end of his career were covertly or openly dogging his footsteps and opposing his efforts. His Chinese assistants and teachers showed great contempt for him and for his religion, and would often give way to violent fits of temper. Sometimes he found his manuscript torn or damaged, once it was stolen, at another time in a disastrous fire many of his valuable books and papers were burned. Almost every month a new and grave difficulty arose, yet his courage did not leave him, and he toiled patiently on through many long weeks and months until at the end of two years his first good fortune came to him.

You remember how the East India Com-

pany had refused to take him to China in one of their ships because he was not considered a profitable cargo, and how the merchants had opposed his work when he arrived there? Perhaps you will be as much surprised and pleased as he was when you hear that the fame of his ability to use the Chinese language had reached some of the officials and they asked him to act as the translator for that company at an excellent salary. This aided him in many ways, and he pushed forward his literary work.

After he had been seven years in China a greater joy came to him. One of his former assistants came to him and asked to be baptised. His name was Tsae-A-ko. As far as Mr. Morrison knew, he won, during his twenty-seven years service in China, only ten converts, but they were, as he prayed they might be, "the first fruits of a great harvest."

The next few years he devoted all his time and energy to completing the translation of the entire Bible, and on November 25, 1818, with a heart full of inexpressable happiness, he wrote, "By the mercy of God, an entire version of the books of the Old and New

Testaments into the Chinese language was this day brought to a conclusion." He had labored unceasingly for twelve long years, and had accomplished what at first seemed almost impossible. This done, he bent all his energies on his Chinese Dictionary, which was also completed only sixteen years after he commenced his work in China. It was published by his old enemy, the East India Company, in six large volumes.

His name was now universally famous. He took his first vacation, and visited England. The King received him with marked attention, crowds gathered about him to hear him preach, and he was everywhere recognized as the translator of the Bible into the language of nearly half of the human race.

He remained in England only two years, and then returned to China. He was actively engaged in establishing an Anglo-Chinese College at Malacca, in starting the first work of medical missions in a little dispensary with a native Chinese doctor, and in providing regular services and a coffee house for sailors, until fever seized him and he died in 1834.

Probably no Englishman has ever died in China who was more widely and deeply mourned.

Robert Morrison's work was to prepare the way in China for those who should come after him. His work was the foundation stone of winning China, and he was willing to work alone for twenty-seven years to lay this stone.

He gave to future Winners in China the tools with which to labor; he gave to the Chinese the Bible and other literature, which has led many into the light of Christianity; and he gave to the world the example of a life which gloried in difficulties, providing the end reached might be the winning of men to Jesus Christ.

SECTION 30. JOHN KENNETH MACKENZIE, THE BELOVED PHYSICIAN (1850-1888)

The Chinese Bible has won many in China to Christ, and so too has the mission hospital and dispensary.

Although the Chinese are very clever in many ways, their doctors, until trained by

western teachers, have little knowledge of the human body, its flesh, bones and blood. Many of their ways of treating the sick are shockingly cruel; consequently the mission hospitals never lack for patients, and they are excellent places for Christian Winners to work.

A man who followed in the footsteps of the great Physician and tried to win men by relieving their bodily sufferings was John Kenneth Mackenzie.

He was born at Yarmouth, England, in 1850. His father was a Scotchman, and his mother was a Welsh lady. His period of schooling was short and at fifteen he was a clerk in a business office.

One evening he attended a Young Men's Christian Association meeting and heard Mr. Dwight L. Moody speak. This proved to be a strong factor in shaping his life. He entered at once into the active work of the association, and it was for him, as it has been for many other young men, an excellent training school in Christian service. He worked in the "Midnight Mission," taught in the school for poor little street waifs, and did much of the house-to-house visiting. About

this time he came across two books, the lives of William Burns and Dr. Henderson, both men who were then doing a wonderful work in China. The more he read about their work the more he wanted to go and do likewise. He went to his good friend Colonel Duncan, to talk the matter over. This was the Colonel's advice to him: "You are still very young; would it not be well to go in for the study of medicine and in the course of time go out to China as a medical missionary?"

This pointed the pathway, and Mrs. Gordon's book, "The Double Cure," or "What is a Medical Mission?" set the traveler on his way. Many obstacles tested his purpose, among them the objections of his parents to his leaving business and entering a medical school to prepare for work in far away China. Finally his parents consented, he received his doctor's degree, spent several months in a London hospital, studying particularly the diseases of the eye, offered himself to the London Missionary Society, was accepted, and at the age of twenty-five sailed for China. His was always a sociable nature and he did not

wait to land to begin work, but on ship-board he made friends with the sailors and on Sunday held a service for them. When he arrived at Hankow in 1875, he set at once to work. In the morning he attended patients in the hospital which had been built more than ten years, and in the afternoon he devoted himself to acquiring the language, and on Sundays he went aboard the trading vessels in the port to work with the sailors and he won many of them to Christ. Much of his work was surgical, in which he was very successful. Many of the cures he wrought seemed to the Chinese nothing short of miraculous, especially cases where he caused the blind to see. His fame traveled far and wide, and after remaining four years at Hankow it was considered best for him to remove to Tien-Tsin.

It must be remembered that Dr. Mackenzie was in no sense a pioneer medical winner. The first step in making the healing art a handmaid of the gospel was taken by Morrison, and the honor of "opening China to the gospel at the point of a lancet" belonged to Dr. Peter Parker of America, who labored

in China from 1834 to 1857. He did much to break down the strong Chinese prejudice against western medicine by the many afflicted and distressed that he healed. But it was left for Dr. Mackenzie to obtain strong endorsement for this important work from the government officials.

A suitable plant for his work was lacking in Tien-Tsin. He addressed a formal letter to Li-Hung-Chang, the famous Viceroy, and for years the virtual ruler of the empire, presenting a plan for the desired hospital and asking for his aid and endorsement. Months passed and no reply was received. Dr. Mackenzie and his colleagues prayed and waited.

One summer evening a member of the English legation was calling upon the Viceroy and noted an unusual sadness in the household. He learned that Lady Li-Hung-Chang was dangerously ill. He urged that a foreign doctor be called in. At first the Viceroy seriously objected, saying that it would be impossible for a Chinese lady of rank to be attended by a foreigner, but at last his own good sense, led by God's spirit, triumphed, and a courier was sent for Dr. Mackenzie.

He was permitted to treat her as he would have an American lady. This, according to Chinese ideas, was a most extraordinary proceeding. The wife of a merchant of Hankow, to whom he was called, he was not allowed to see. Through a hole in a curtain she put her arm and the doctor was supposed to treat her simply by feeling her pulse—the Chinese method. The wife of the great Viceroy continued critically ill for a week. Miss Dr. Howard of Peking assisted Dr. Mackenzie, and the important patient was restored to health.

The powerful favor of the great Viceroy was won for medical missions and Christianity. He personally investigated western methods of surgery, and was led to appreciate the value of foreign medicines. The result was the establishment of a hospital and dispensary which were carried on with Li-Hung-Chang's sanction, and by money contributed by him and other wealthy Chinese. Dr. Mackenzie, in speaking of this hospital, calls it the building which "God gave us" and describes it in part, thus: "The wards are all furnished with kangs instead of beds, as is

the custom in North China. They are built of bricks, with flues running underneath, so that in winter they can be heated; the bedding is spread out over the bricks." This hospital eventually contained a female department, a medical school and trained a medical staff for the Chinese army and navy.

Dr. Mackenzie never lost sight of his great aim to win men to Jesus Christ. Like Livingstone who explored that he might open the way for the gospel, so Mackenzie healed bodies that he might win Christian soldiers. In the hospitals placed under his charge "the Double Cure" soul and body was always promoted. Assistants and patients alike realized this through the direct teaching and the indirect but powerful example of Dr. Mackenzie's own life.

Before Dr. Mackenzie had completed his thirty-eighth year his labor ceased. He died from small-pox on Easter Sunday, April 1, 1888. Great was the sorrow in many a home in Tien-Tsin when it was known that the beloved physician had passed away. "How can the sick be healed now?" cried the grieved Chinese.

Many Christian physicians and nurses have carried on the work Dr. Mackenzie devoted his life to, but hundreds more are wanted!

SECTION 31. THE BOXER UPRISING AND THE MARTYR WINNERS

In spite of all that followers of Christ had done for China, that great sullen nation could not open its doors until it had made one terrible attempt to kill all foreigners and prevent divine progress. In 1900 all the terrible persecutions told of in Section 3, The Martyr Winners, were repeated in China.

By 1900 China had made much progress. Manufacturers with their labor saving machines had been introduced; steam and electricity had been supplied to factories and transportation; new ideas of education; new methods in the army had appeared, and all seemed to indicate that old China would soon disappear.

But old China had no idea of being pushed out without vigorous protest. The railroads had thrown thousands of Chinese boatmen

and carriers out of employment, and machinery and factories had changed the industrial methods and created a large unemployed class. To these discontented men the leaders of the "old China" party appealed, and an "anti-foreign" party, with dangerous power, was formed.

No section of this party was more bigoted or had deeper hatred towards the foreigners than "the Boxers." This was a secret society organized under the name of "I Ho Chu'an." Translated the name means "Righteous harmony and fists." To all appearances it was a kind of athletic association, made up of men and boys. They were trained in certain exercises, and made to pass through strange rites, after which, it was claimed that their bodies were protected from bullets and sword cuts.

This society increased rapidly, spreading from village to village, and gathered into its ranks all who were discontented and who hated the foreigners. Its most active work was in abusing the Christians in those sections where they were separated by their work from great centers.

In 1899 the Empress Dowager took the control of the government from the hands of the Emperor, and the "old China" party came into control. This encouraged the Boxers. Then came a long continued drought. "Repeated fasts were proclaimed, sacrifices were made at all the famous temples and shrines; live frogs were buried at the various springs, but all in vain." Everywhere was heard the cry that the drought was due to the foreigners. Flaming placards were posted by the Boxers. The Christians were driven from their homes, mobbed on the street and houses burned. The climax was reached when the Empress Dowager ordered the expulsion of all foreigners and the extermination of the Christians.

The royal orders were carried out in the north of China, but in the central and southern provinces, the three most powerful viceroys entered into an agreement and refused to obey.

Some of the trials and the death of those in the north were too harrowing to describe. The following quotations are taken from "Princely Men in the Heavenly Kingdom"

(Forward Mission Study Courses) and are but a few of the terrible events. In one province the governor himself supervised the execution. "The first to be led forth was Mr. Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers knelt down without saying a word, and his head was struck off by one blow of the executioner's knife. He was quickly followed by Mr. Hoddle and Mr. Beynon, Drs. Lovitt and Wilson, each of whom was beheaded by one blow of the executioner. Then the governor, Yu Hsien, grew impatient and told his body-guard, all of whom carried heavy swords with long handles, to help kill the others. Mr. Stokes, Mr. Simpson, and Mr. Whitehouse were next killed, the last by one blow only, the other two by several."

In another city, Horace Tracy Pitkin, a graduate of Yale University, laid down his life as a loyal winner. Shut into his church he held the mob at bay with his revolver until his ammunition was gone, then overpowered he passed into the presence of His Master. Just before his death he said to a native friend: "Tell my boy Horace that his

father's last wish is that when he is twenty-five years of age he may come to China as a missionary."

The murder of the Chinese Christians brought out their loyalty. One school teacher named Liu Wen-lau, while being led to the place of execution, reminded all how the Master was persecuted and killed and afterwards ascended into Heaven; how the disciples one after another had met death because of their faith.

Another, Tou Lien-ming, a senior in the Peking University, was ordered to burn incense and knock his head on the ground before the idols. Refusing, the mob cried out, "He is a devil of the second class." Denying the charge, they asked, "What are you, then?" Straightening himself to his full height, he calmly replied, "I am a Christian"; and then, in answer to questions, he explained what it meant to be a follower of Jesus. The mob desired to kill him on the spot, but others said, "No, no, not here; it is not proper to kill him in front of the temple. Take him to the street which has been set apart for the slaughter of devils." This gave him a further

opportunity to explain Christianity and to exhort them to accept it. Many of his hearers were so pricked at heart that they desired to save him, but it was impossible. As they were about to give him the death-blow, he said, "Though you kill our bodies, you can not kill our souls; hereafter we will live forever." And then they hacked him to pieces. His death made a profound impression, not only on the crowd of witnesses, but also upon his fellow-students, who, when the story was told them, said, "Think what a glory it was to die like a man, bearing witness to Christ, rather than to be killed like a dog in the street. We would all be glad, if our death could be like that of Tou Lien-ming."

This wholesale persecution raised the indignation of the civilized world. An army was made up of the allied nations: Russia, England, Germany, America, Japan, Italy, France and Austria, and Peking was captured, the Empress driven out, and punishment rendered as far as possible.

To-day in North China where there was ruin and murder there are more winners than

before, and the message is listened to by those who saw the martyrs. "The blood of the martyrs is the seed of the church."

SECTION 32. JAMES ADDISON INGLE, THE TRAINER OF CHINESE WINNERS (1867-1903)

We close our study with the life of one great Winner of China of whom it has been said "that if God had seen fit to spare Bishop Ingle's life for twenty or thirty years he would have become one of the greatest missionaries of modern times."

In 1890, James Addison Ingle was a senior in the Theological Seminary at Alexandria, Va. He was a young man of large ideals, and yet thoughtful of little things. The following story is told of him. Being in charge of the chapel for colored people near the Seminary building, he had begun to make a path to the chapel through the soft ground, using the ashes from his stove. One day a fellow student asked him: "Why do you bother with the path 'Bishop,' you won't be in the Seminary long enough to enjoy it?" "No," replied

the young man, "but it will always be here for the other fellows."

One night this "path maker" heard an aged missionary from China tell of the difficulties and blessings of his work. At the end of the address the man asked for volunteers and said, "Gentlemen, must I go back alone?" To this call Ingle responded. He applied for an appointment, raised his own traveling expenses, and his first year's salary and in 1891 arrived in Shanghai. His post was Hankow, six hundred miles up the Yang-tze River.

Mr. Ingle had some clearly defined ideas about his work as a winner of the Chinese to Christ. He believed that Chinese Christians should not depend on outside help, but should be self-propagating, self-disciplining, self-maintaining. With these ends in view, he gathered around him some Chinese laymen and worked into their lives the whole purpose of Christ. In a word he trained them to go out and win other men. By this method he soon had around him groups of men who were appealing successfully to the Chinese because they themselves were Chinese. He made his work self-propagating.

In self-discipline, the Chinese congregations under his direction became very strict. An "offender" whose sin had brought public shame on the church was required to make public confession of his sin in the congregation, all the reparation possible, and submit to being deprived of church privileges. He was obliged to attend the services as before, but must occupy the bench assigned to penitents. In addition, his name, the nature of the offense, and of the discipline imposed was written out and posted in the "guest room,"—the room in the mission open to and frequented by the public. When the offender had served his probation and proved the sincerity of his repentence, the sign was removed and he was publicly declared forgiven and restored. This system was begun and carried out in a loving spirit and with the approval of the native clergy.

In self-maintaining he was particular that each congregation estimated its income and kept within it. "The principle of self-maintenance was urged from the beginning. In the new stations the church services were in the upper room of some Christian's house.

Rude benches, Chinese wall scrolls, with Chinese inscriptions, a Chinese table for an altar, and the simplest cross alone marked the room as a church."

In the midst of all his travel and work he never forgot to emphasize the heart of the gospel. A worker under him writes: "A fellow worker and I had so greatly differed and each so firmly believed himself in the right that it seemed to be a hopeless block to our co-operative work. I told Bishop Ingle of the affair, for I wanted his help in the matter, and I expected him to ask minutely of the rights and wrongs thereof. But not so, nothing was further from his thoughts. All he said was, 'Doctor, if we foreign workers cannot manage to live together in Christian love, how can we hope to teach the Chinese to live so? Our many differences and eccentricities are for discipline, and serve as our finest opportunities of showing the natives how Christians live together in peace.' And the conversation ended right there. By such methods and with such a spirit, in ten years he built up in central China a strong native church, well-ordered congregations, with its

own native clergy, catechists, teachers, Bible women, and other helpers."

In 1901 a new missionary district was created and Mr. Ingle was made its first bishop. He entered upon his great work enthusiastically. Boone School for boys, St. Hilda's School for girls in Wuchang, a small boarding school for boys in Hankow, three hospitals, and churches in eight centers, were a great joy to him. He wrote, "We are striving for the salvation of the whole man, the whole nation."

In December, 1902, not two years after his consecration as bishop, he was striken with fever and died.

The influence of his life cannot be fully estimated even to-day, while his method of training native Winners sets the standard for all future work "in all the world."

"They climb the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

SUGGESTIONS TO TEACHER

READING

Before beginning the course, possess the following books. Study their Table of Contents and read all chapters related to the Winners shown in the outline of course.

Heroes of the Mission Field.—Walsh.

Pioneer Missionaries of the Church.—Creegan.

Planting of the Church.—Jarvis.

Two Thousand Years of Missions Before Carey.—Barnes.

Torchbearers on the King's Highway.—Hayward.

History of Christianity from St. Paul to Bishop Brooks.—Gardner.

Know as much as possible of the following:

AMERICA

American History.—Montgomery.

Episcopal Church in America.—Hodges.

How the Other Half Lives.—Riis.
Aliens or Americans.—Grose.

AFRICA

Effective Workers in Foreign Fields.—Student Volunteer. A. H. S.
Uganda's White Man of Work.—Fahs.

ISLANDS

Heroes of the South Sea.—Banks.
The Pacific Islanders.—Pierson.
Christus Redemptor.—Montgomery.

JAPAN AND CHINA

Sunrise in the Sunrise Kingdom.—De Forest.
Effective Workers in Foreign Fields.—Student Volunteer.
Princely Men in the Heavenly Kingdom.—Beach.
Uplift of China.—Smith.
The Overcoming of the Dragon.—Sturgis.
The American Episcopal Church in China.—Rich.

METHODS

(1) In Sunday-schools each scholar must have a book. In Junior Societies each leader must have a book.

(2) The use of the map must be constant. At each session see that some stars or crosses be placed upon it with the number of the section studied. To do this intelligently the scholars must be sent constantly to a reliable atlas. Teachers should not look up the places for scholars, or work their maps.

(3) Do not be afraid to spend time in *drill,* making sure that each Winner stands for some particular quality, and also fixing the main lines of development in each country. Notice that Chapter IV begins a new line of development and that the Winners follow the discovery of land and new trade routes.

(4) Expect supplementary work. In each period have a short *talk* from some member of the class on a Winner of the field not mentioned in the text. Pay especial attention to living Winners, and watch the newspapers for material that will bring the lessons into touch with life to-day. (Illustrations, Roose-

velt's hunting trip and Uganda; Grenfell in Labrador; Winners in local city.)

(5) Wherever possible use pictures. Subscribe to a Missionary Magazine, and have pictures cut out for class posters. Much can be gained by definite requests made to the educational secretaries of mission boards for pamphlets on specified fields.

(6) The following outlines have been used in class work, as the basis of drill, review, and examination exercises:

OUTLINE

Chapter I. The Winners of the Romans.

Section 1. St. Paul.

1. The Scene at Troas.
2. Journey to Troas.
3. The Friendship of St. Paul and St. Luke.
4. The Message of St. Luke to St. Paul.
5. St. Paul's Vision and its Result.

Section 2. Homeless Jews and Roman Soldiers.

1. Two Kinds of People as Winners.
2. The ...ish Christians and their Enemies.

3. The Fall of Jerusalem, and its Result.
4. The Roman Soldiers and their Christian Work.

SECTION 3. THE MARTYR WINNERS.

1. Persecution of the Christians.
2. The Loyalty of Ignatius to Christ.
3. The Sufferings of Polycarp for Christ.
4. These were two of "Noble Army of Martyrs."

CHAPTER II. WINNERS OF THE BARBARIANS.

SECTION 4. THE WINNERS OF THE FRANKS AND GOTHS.

1. The People of the North of Europe.
2. Their Life and Religion.
3. The Life of the Monks.
4. Martin, the Winner of the Franks.
5. Ulfilas, the Winner of the Goths.

SECTION 5. ST. PATRICK, THE WINNER OF IRELAND (432-493).

1. His Own Story of His Life.
2. Captivity in Ireland.

3. Educated in the Monastery of Martin of Tours.
4. Returned to Ireland to win the People to Christ.
5. St. Patrick's Power to Attract Men.
6. St. Patrick's Success.

SECTION 6. ST. AUGUSTINE IN ENGLAND.

1. The Story of Gregory.
2. Gregory Commands Augustine to go to Britain.
3. Three Influences that helped Augustine to win Britain.
4. Augustine's Success.
5. Evils of Augustine's Work.
6. The Best Methods for winning the World.

SECTION 7. BONIFACE, THE APOSTLE OF GERMANY (680-755).

1. His Boyhood.
2. Commanded by the Pope to go to Germany.

3. The Story of the Sacred Oak.
4. His Method of Appeal.
5. His Martyrdom.
6. The Spirit and Result of His Work.

CHAPTER III. WINNERS OF THE NORTHLANDS.

SECTION 8. ANSCHAR, THE WINNER OF THE NORTH (826-865).

1. Boyhood.
2. The Call of the King.
3. The Winning of Denmark.
4. The Winning of Sweden.
5. The Diocese of Hamburg.
6. The Death of Anschar.

SECTION 9. OTTO, THE WINNER OF POMERANIA (1124-1139)

1. The Land of Pomerania.
2. Otto's Method in Winning Pomerania.
3. Adventures in Pomerania.

4. The Story of the Christian Mother.
5. The Reason of Otto's Success.

SECTION 10. THE STORY OF RUSSIA.

1. Our Interest in Russia.
2. The Beginning of Russia.
3. Queen Olga.
4. Vladimir, the First Christian King.
5. Results of Vladimir's Conversion.
6. Influence of Christianity over Russia.

SECTION 11. WINNERS OF GREENLAND.

Leif, the Viking (1000); Hans Egede, the Dane (1686-1758).

1. Christianity Came to Greenland from Norway.
2. Norway Won to Christianity Later than other European Nations.
3. The Vikings Winning Others.
4. Greenland Won by "Leif the Lucky."
5. The Coming of Hans Egede in 1721 and What He did for Greenland.

Chapter IV. Winners of India.

Section 12. The Early Winners of India.

1. The Changes in the World after a Thousand Years.
2. The New Route to India.
3. Early Christianity in India.
4. India's Needs.
5. Early Life of Christian Frederick Schwartz, 1750-1798.
6. The Work of Schwartz in India.

Section 13. William Carey, Winner of India (1761-1834)

1. A Visit to a Shoemaker's Shop.
2. Carey's Great Ambition and what came of it.
3. His Early Work in India.
4. Superintendent of an Indigo Factory — its Advantages.
5. Became Professor in College in Calcutta — Great Influence.
6. His Work Largely Educational. He is known as "The Father and Founder of Modern Missions."

SECTION 14. ADONIRAM JUDSON, WINNER OF BURMA (1788-1850)

1. The Call of a New England Boy to Win Burma.
2. The Voyage to India.
3. Judson's Life at Rangoon, Burma.
4. Improvement at Ava.
5. Judson's Great Work.
6. His Death.
7. India To-day.

CHAPTER V. WINNERS OF AMERICA.

SECTION 15. THE DISCOVERY OF AMERICA, AND JOHN ELIOT, THE WINNER OF THE INDIANS (1604-1690).

1. Christopher Columbus, a Discoverer and a Winner.
2. Early Spanish and French Winners in America.
3. The English Settlement at Jamestown.
4. The Pilgrim Winners.
5. John Eliot, the Winner of the Indians (1604-1690).

SECTION 16. THE MIGHTY TASK OF FOUR HUNDRED YEARS.

1. Five Groups of People in America who need the Message:
   1. Indians.
   2. Negroes.
   3. Frontiersmen.
   4. Alaskans.
   5. Immigrants.
2. The Indians' Need of a "Helping Hand."
3. The Negroes as Slaves and their Need as Freedmen.
4. Teachers Wanted for Boys and Girls in the Mountains, and Manly Leaders for Men in the Mines and Lumber Camps.

SECTION 17. WINNING OF ALASKA AND THE IMMIGRANTS.

1. The Country of Alaska.
2. The Indians of Alaska.
3. The Goldfields of Alaska.
4. Bishop Rowe, the Hero of Alaska.
5. Why the Immigrants Come to America.

6. Where They go and What They Need.
7. America's Great Opportunity to Win the World to Christ.

SECTION 18. WINNING OF SOUTH AMERICA. ALLEN GARDINER (1794-1851)

1. The "Neglected Continent."
2. Boyhood of Captain Gardiner.
3. Captain Gardiner's Interests.
4. Work in South Africa.
5. Work in South America.
6. His Death in Tierra del Fuego and its Results.

CHAPTER VI. WINNERS OF AFRICA.

SECTION 19. AFRICA'S NEED AND THE SLAVE-BOY BISHOP (1809-1891).

1. Contrast between American and African Conditions.
2. Northern Africa before and after the Mohammedan Conquest.
3. The Discoveries Along the West Coast in the Fifteenth Century and the Results.

4. Slavery and England Awake.
5. How a Slave-Boy Became a Bishop. His Home; Capture; Schooling; Work.
6. The Task for the Boys and Girls of To-day.

SECTION 20. WINNING OF CENTRAL AFRICA. DAVID LIVINGSTONE (1813-1873).

1. Pioneer Winners in the South of Africa.
2. Africa's Deliverer, David Livingstone. Birth; Training; Call.
3. Arrival in Africa and Journey Northward.
4. Aim and Purpose of All His Work.
5. Divisions of His Work in Africa: 1, 2, 3.
6. The Power of Livingstone's Life.
7. David Livingstone, Africa's Best Friend.

SECTION 21. THE WINNING OF UGANDA. THE ENGINEER WINNER, ALEXANDER MACKAY (1849-1890).

1. The Newspaper Correspondent's Call for a Winner.
2. The Engineer's Response.

3. Mutesa, the King of Uganda.
4. Mackay's Life in Uganda. 1878, its Varieties, Hardships, and Results.
5. A Road Bought by a Bishop's Life and Mackay's Persecution.
6. Uganda To-day.

CHAPTER VII. WINNERS OF THE ISLANDS OF THE PACIFIC OCEAN.

SECTION 22. SAVAGE ISLANDERS IN THE SOUTH SEAS WON BY SAILOR WINNERS.

1. Location and People of the South Sea Islands.
2. Their Introduction to Europe through Captain Cook, and the Result.
3. The Sailing of the *Duff* with its Band of Winners for Tahiti.
4. The Kind of Place and People They Found.
5. The First Evidence of Success After Sixteen Years' Work.
6. King Pomare's Idols and His New Commands to His People.

7. The Tahitians' Interest in the Eleventh Commandment.
8. John Williams and How He Helped the Tahitians to Carry the Message They Had Received (1796-1839).

SECTION 23. CANNIBALS CHANGED TO CHRISTIANS BY THE LABORS OF THREE JOHNS.

1. The Three Johns and the Islands to Which They Went.
2. John Geddie (1814-1872) and the Winning of Aneityum.
3. John G. Paton's (1824-1907) Difficulties at Tanna from Savages and Traders.
4. The Sunday-school Children's Boat, *The Day-Spring*.
5. How the Digging of a Well Won the People on Aniwa.
6. Bishop Selwyn's Call to John Coleridge Patteson (1827-1871) and His Response.
7. Bishop Patteson and His Boys.
8. The Martyred Bishop and "the Melanesians" Won.

SECTION 24. THE WINNING OF THE HAWAIIAN ISLANDS.

1. "The Crossroads of the Pacific" and the "Tabu."
2. The Coming of the First White Men and Vancouver's Promise.
3. Idolatry Overthrown and the People Waiting for a Teacher.
4. How a Runaway Lad, Henry Obbkiah, Opened the Door for the Message to Enter Hawaii.
5. America's Response to Hawaii's Call for Teachers.
6. How Kapiolani Helped to Win Her People to Christ.
7. The Work in Hawaii of Winning Many Men of Many Nations.
8. Father Damien, the Winner of the Lepers.

SECTION 25. THE MESSAGE CARRIED TO THE PHILIPPINES.

1. America's Especial Interest in the Philippines.
2. Spain and the Philippines.

3. Spain's Failure, the Filipinos' Discontent, and Jose Rizal.
4. The Bloodless Battle, the Stars and the Stripes, and the Free Bible in the Philippines.
5. America's God-given Task, to Guide the Filipinos.
6. The Door of Opportunity in the Philippines Wide Open to Our Boys and Girls.

Chapter VIII. Winners of Japan.

Section 26. The First and Second Coming of Christianity to Japan.

1. The Land of Sunrise.
2. Xavier's Visit to Japan.
3. The Persecution of the Christians and the Two Hundred Years of Silence.
4. The Coming of Commodore Perry.
5. The Revelation at Nagasaki.

Section 27. Neesima and Verbeck.

1. The Awakening of a Pagan Boy.
2. Journey to America.

3. Return to Japan.
4. Verbeck's Early Difficulties.
5. The Visit from Murato.
6. Teaching in a Government School.
7. Influence on Government Affairs.

SECTION 28. JAPAN'S CALL FOR CHRISTIAN WINNERS.

1. Japan's Needs and Desires.
2. Winners in —
   (*a*) Medical Work.
   (*b*) Education.
   (*c*) Philanthropy.
   (*d*) Religion.

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